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Evangelical Christendom.

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MONTHLY NOTES.

FIFTY leading Evangelical clergymen have put their names to a calm and dignified declaration of dissatisfaction with the Lincoln judgment. They disclaim any wish to canvass for signatures, as their object is rather to clear their own consciences, lest their silence should be misunderstood. They object chiefly to the diversity of use in the administration of the Lord's Supper which the judgment seems to sanction, which they think "will in effect stamp the Lord's Supper, as the great disuniting ordinance among English Churchmen." They condemn the "sense of unreality in the effort to treat as neutral or colourless, acts which we all know to be, in the view of a party in the Church, technical symbols and unequivocal doctrinal signs," and they find fault with the want of finality in the judgment, as, "on similar principles, other practices discarded at the Reformation and hitherto deemed illegal, may in like manner be legalised." They express the "gravest fears as to the effect of the recent decision on many of the earnest and hitherto loyal members of the Church, and consequently on the Church of England herself." And finally, while owning that there are points in the judgment "which claim our grateful recognition," they lament that there is "no bold vindication of the true position of the Reformed Church of England and of the non-sacerdotal character of her ministry."

If any fault may be found with this timely protest, it would, perhaps, be on the score of its failing to accentuate as it deserves the real objection to the Lincoln judgment, which is, its being a compromise with idolatry. This point we are glad to see Bishop Alford has pointed out in a "Response to the

Declaration signed by the Deans of Ripon, Norwich, and some fifty clergymen." In it the Bishop regrets "the absence in such a document of a plain and direct protest against the idolatry of what is called 'the Catholic Mass,' accompanied with Sacramental elevation and Eucharistic adoration, as now practised in many a parish Church." The Declaration dwells upon "the diversity of use" as if it were a point of supreme importance, whereas, if these diversities were within the limits of Scripture sanction they would be comparatively harmless, and at all events, could not for a moment be classed as of the same evil character as the "blasphemous fables and dangerous deceits" of the Romish Mass. This absence of protest against Romish Sacramental teaching at which the Lincoln judgment connives, is undoubtedly the weak point of the Declaration.

The Bampton Lectures for this year promise to be of peculiar interest, the subject being "The Early History and Origin of the Doctrine of Biblical Inspiration," and the lecturer being Professor Sanday. The *Record* and *Guardian* are giving condensed reports of the Lectures as they are being delivered, furnished by the lecturer himself. From these it would appear that Dr. Sanday while sympathising, to a certain extent, with what is called the "Higher Criticism," is very conscious of its weak points and ably exposes them. As to the prejudiced source from which the Higher Criticism is chiefly derived he says, "I cannot but think that the open-minded inquirer who retains his balance, and is not simply carried off his feet by the set of the current, will not be able to avoid a suspicion that there is after all, especially in the way in which the critical case is presented on the Continent, something essentially one-sided. Kuenen wrote in the interest of almost avowed naturalism, and much the same may be said of Wellhausen. But to do so is to come to the Bible with a prejudice just as much as in the case of those who come to it with the determination to find in it nothing but supernaturalism. Both alike are apt to force their views upon the Bible, instead of being content to take them from it."

Professor Sanday also indicates a mistake which the higher critics are apt to make. "It was natural that in pursuing a perfectly unfettered inquiry and correcting one by one the traditional dates of documents and institutions, there should be a tendency to lay too much stress on the first mention of either; with the result of either confusing that first mention with the real origin of the document or institution, or at least allowing far too little for growth and not sufficiently considering what the process of growth involves. This is a direction in which it would seem that the researches of the critical school will bear to be supplemented." With regard to the claim made on behalf of the results of higher criticism as being alone worthy to be called "scientific," he adds, "The true cure for a one-sided presentation of the facts is not to be sought in less of science but in more, not in laxer methods but in stricter. It remains to be seen how much of the current theories will be endorsed twenty years hence. Some of them, I feel sure, will have been pronounced impossible."

It is satisfactory to note, in these words of the Bampton Lecturer, indications of a turn of the tide which has been hitherto carrying Biblical criticism so quickly in the direction of Rationalism. Whether Dr. Sanday adopts the view of the inspiration of the Old Testament which was held by our Lord and His Apostles, is yet to be seen; but we may at least be thankful that he

clearly states the evidence which is to be found in early Christian writers as to their conception of the doctrine of inspiration. He says: "Testimonies as to the general doctrine of inspiration may be multiplied to almost any extent; but there are some which go further, and point to an inspiration which might be described as 'verbal.' Nor does this idea come in tentatively and by degrees, but almost from the very first. Both Irenæus and Tertullian regard inspiration as determining the choice of particular words and phrases."

There is an admirable article in the *New York Observer*, of February 23, on the evil results of German influence in Theology. It bears upon the case of Professor Briggs, to which we lately adverted. It begins by asserting that "one argument used in the existing controversy in the Presbyterian Church for the late origin and fallibility of the Bible, is the fact that a large number of professors in German universities adopt and defend it. This is no reason for disobeying the Divine command—'Thou shalt not follow a multitude to do evil,'—and is not an argument that appeals to man's reason and judgment, but to his proneness to follow a fashion. It is like the shopkeeper's reason for buying a particular article: because everybody else is doing so. It is undoubtedly a fact, and a mournful one to all who believe that the traditional creeds of Christendom are a correct statement of the creeds of Scripture, and that the religious experience founded upon them is the only true experience, that a lapse from these creeds and this faith is now widespread in the country of the Reformation." The writer, however, hopefully reminds us that when *Tholuck* took the chair of Oriental Literature at Halle, in 1825, Rationalism had exclusive sway: "within thirty years he saw its decline and the restoration of Evangelical views."

In this same article we have some startling revelations of the extent to which unbelief is at the present time spreading in Germany. Professor Harnack, the able writer on Church History, whose authority on that subject both in Germany and England and America is deservedly great, having not long ago told some students who asked for his opinion, that he did not believe in the miraculous birth of our Lord. This "repudiation of one of the principal articles of the Apostles' Creed by the most popular professor of Church History in Germany led to a convention at Eisenach of representatives of the more liberal section of the Evangelical Church, among whom were fifteen theological professors from the chief universities of Germany. This convention made a declaration in which the standpoint of Harnack is endorsed, and pronounced against the claim that the birth of Christ from a virgin is a fundamental article of the Christian faith." Well may the American writer add—"It is time . . . to cease taking lessons in theology from German universities and theologians while they are in their present fermentative and unsettled condition. England and America in times past have received theological benefits from the land of Luther, which they acknowledge gratefully. But an indiscriminate adoption of the varieties of progressive and anti-traditional theology now rampant there, would nullify much of the good that has been received in the past. England and America can do more for Germany in her present distracted condition, than Germany can do for them."

It having been reported that M. Pobedonostzeff had said that "the Russian Church would unite itself to the See of Rome without the smallest difficulty, if such

an union were desired by the Russian Government," the well-known Procurator of the Holy Synod of Russia writes to deny that he has been rightly reported. What he did say was "that the Russian people would never consent to submit themselves to the yoke of the Papal authority; that the liberty of our Church was more precious than anything in the world; that our faith was not compatible with the discretionary power of the Vicar of Jesus Christ; that all the other differences of symbols, rites, &c., were not important, but that this was, would always be an insurmountable obstacle to reunion in which we would have to renounce our spiritual liberty. This is what I actually said to Father Vanutelli. As to the Imperial power it was never even alluded to in our interview. The faith of the Emperor is one and indivisible with that of the Russian people, and, as for his will in questions of faith, it is that of a son to his mother, that is to say the Church."

The Russian Church, speaking through the Procurator of its Synod, is to be congratulated on this avowal of its rejection of the Papal claims, and on its appreciation of "spiritual liberty." But, seeing that it thereby maintains the right of a minority in Christendom to reject "the yoke of Papal authority," should it not also admit the right of a minority of its own communion to follow conscience enlightened by the Word of God, rather than try to force on them a yoke which they are unable to bear? The Russian Church rightly objects to reunion with Rome because they "would have to renounce their spiritual liberty." Can they refuse to extend similar "spiritual liberty" to those in their own communion who only claim it on the ground of loyalty to the teachings of God's Word? and who, as industrious and honest citizens, and loyal subjects, are patterns to others.

A special meeting for prayer has been fixed for Friday, March 24, at 7 Adam Street, to pray for the persecuted Stundists in Russia with reference to an effort which is expected to be made about that time on their behalf. As the Easter holidays are so near at hand, necessitating going to press this month earlier than usual, it will be impossible to give our readers any report of this meeting, and it would not be wise to give publicity to the circumstances which have called it forth. It is one of the distressing features of this Russian persecution that any publicity given to names or even to facts connected with it is apt to draw down the vengeance of the persecutors upon their unoffending victims. There seems to be no hope for the persecuted ones but in God, who has all hearts at His disposal, and who alone can stay the hands of the persecutors. We would specially commend this suffering people to the prayers of Christians, that God would be pleased to appear on their behalf, and restrain the wrath and cruelty of those who oppress them.

APOCALYPTIC SKETCHES.

"AND they shall bring the glory and honour of the nations into it" (Rev. xxi. 26).

The truth shall shine in that day above the brightness of the sun, and shall be universal as the heavenly canopy above us. In that light, the falsity of history will be so manifest that he who runs may read.

History, as we now have it, is occupied with the glory and honour of the nations, and of the individuals who attained to the mastery of the nations; history is a temple of fame, and they who have succeeded in making their way into it, stand on pedestals and in niches and receive the homage of men. Honours

here are accorded to those who are born great, to those who achieve greatness, and to those who have greatness thrust upon them; to kings, generals, ministers, sculptors, painters, authors, musicians, poets, physicians, philosophers, voyagers, capitalists, inventors, and many more. When the Dayspring from on high pours its torrents of light upon all below, history will tell a very different tale; for that which is highly-esteemed among men is abomination in the sight of God. When every breeze that blows, every ray of light, every insect's chirp, and every clap of thunder shall give voice to the long-contemned truth of Christ, such as "Thou shalt love thy neighbour as thyself," "What hast thou that thou hast not received?" "Lovest thou me?" "Of Him, through Him, and to Him are all things;" "Follow thou me"—when the Gospel thus comes forth from the obscurity and obloquy of ages, and is seen clothed with the light of Him who sitteth on the throne, the glory and honour so frightfully misappropriated by man shall suddenly quit the grasp of earth, and make its way to the New Jerusalem. The Church is among the nations, and found on every shore, but alas! how contemned. The servants of Christ witnessing for Him in the various languages of men, are thrust disdainfully back, while every charlatan is received with open arms. Men will then be harrowed with convictions of sin because they did not honour the least of Christ's brethren, but called them Beelzebub. Every knee shall bow and every tongue confess that Christ is Lord to the glory of God the Father.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they who are written in the Lamb's book of life" (27).

The light of the glory of God in the face of Jesus Christ, and the manifestation of the sons of God, shall impart to every man the consciousness that he is seen in his true colours. "My word shall judge them in the last day," said Christ. Ananias and Sapphira will be unable to utter their concocted tale. Deception, instead of being any longer regarded as a condition of safety, will be regarded as a synonym for perdition. The god of this world soon found out that it was not by opposition, by persecution, that he would arrest the progress of salvation in the earth, but by flattery, by professing to

identify himself with the cause of the Gospel, by treachery, by a throne erected for himself in the very Church of Christ. The letters to the seven Churches at the beginning of this book, show how much there was of a defiling character, how much that was abominable in the sight of God and the holy ones, had place in the so-called Church of God. Yet all the truth that shall be flashed abroad in that day, is even now in the Gospels, if men would perceive it. Then every one will seek to be last of all and servant of all, and at the same time will be ready at the bidding of God to fulfil the highest and noblest functions, conscious that all self-glorification is utterly abhorrent to Him.

How many earnest children of God, filled with heaven-born aspirations for the redemption of the Church, are thwarted and hindered from rising by the earthward tendencies of those with whom they are associated in the Church. Oh, that in them the light of divine truth might be so radiant that these worldly associates might be convicted of sin and danger, and apprehend their high vocation. Then shall the Church, the bride of Christ be presented to the Lamb "a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish."

They who are written in the Lamb's Book of Life shall have communion with such, and only with such. The Lamb's Book of Life is the Gospel containing the record of Christ's earthly existence and the pattern to which grace must conform all believers. In Christ is the life that is imparted to His people, as the vine is the life of its branches. We abide in Him and He in us, and His words in us, and what we ask of God we obtain.

How extraordinary the folly of those who seek a place for themselves in the Church of Christ, without any great solicitude to be in Christ; caring more to be thought Christians than to be Christians; caring more for flattering falsehoods than for soul-saving truth. Dear reader, have you reflected that it is unnecessary to wait for the last day to learn God's judgment of you? The very books that shall be opened in the last day are opened now to you if you are heartily willing to be judged. Why not get yourself judged to-day, and ascertain the facts of the case? There is now no condemnation to them who are in Christ, walking after the Spirit. They are accepted in the Beloved, and the love of God is made perfect in them.—G. B.

ONE FULL OF FAITH.

(The first part of this article appeared in our December issue.)

We are told that Stephen was a man full of faith and of the Holy Ghost, and it will be profitable for us to consider what sort of a man this was, and what the real significance of this expression is. Stephen appears before us in the sixth chapter of Acts and disappears in the seventh; and yet there is no haziness or obscurity about our views of him; he stands out before us as one of the best defined characters of all history. It is only in the last few weeks of his life, probably, that we are permitted to look upon him; yet we get such a well-defined conception of his character that we know just how he would act in given circumstances. Whether he was converted on the day of Pentecost or subsequently, we know not. With all his heart and soul he embraced the Gospel, and accordingly his testimony for Christ upon the earth, brief as it was, was more than equal to many lives of long-prolonged half-heartedness. We see in him an illustration of the truth that in the battle of the Lord there is something more important than numbers. The question is not how many believers there are, but how much faith there is; and it is possible that the much faith of one individual will do more to turn the tide of battle than a legion of would-be believers.

Let us consider the occasion that brought Stephen prominently forward. The thousands that joined the Church of Christ on and after the day of Pentecost, had to encounter the hostility of the rulers and of that great body of persons who dared not act without the sanction of the leaders of society. As a matter of course, those of them who were dependent on others for employment were thrown out of it, and for a while needed help and found it. All were united by the bond of love in the primitive church, so that the trouble of one was the trouble of the rest, and whatever means of alleviating that trouble any one had was for the advantage of the rest. No man counted any thing his own; all was for the service of Christ, and of course was for the assistance of those in need. Some of these Christians were denizens of Judea, and others were from foreign parts and were accustomed to use the Greek language. The Jews of Judea were proud of the distinction between them and these

foreign Jews, and the latter, as is always the case under such circumstances, repaid this pride with a sensitiveness that took offence at any manifestation of disregard. Well, even in the Pentecostal Church, a feeling of jealousy sprang up among the foreign Jews because they thought that some distinction was made between their poor and those that belonged to the country. The complaints were doubtless made in good faith; it may be that the foreign portion of the Church was to some extent overlooked, because it was easier to become acquainted with cases of want among those that belonged to Jerusalem. At all events there was dissatisfaction, and steps were immediately taken to remove the occasion of it. The apostles called upon the Church to elect seven men of honest report, full of the Holy Ghost and of wisdom, to attend to the daily ministration. They chose seven men, and if we may judge from the names, they were all from the complaining class, the Grecians, so-called. Stephen is the first-mentioned of these seven, who were set apart for their work by the imposition of the apostles' hands. We are then told that the Word of God increased, believers were greatly multiplied, and, wonderful to relate, a great company of the priests believed. This was the supreme moment in the development of the Church in Jerusalem. Already, in the 4th verse of the 4th chapter, we found the number of the men (males apparently), 5,000; in the fifth chapter mention is made of the conversion of great numbers, and here also, so that possibly there was at this time 12,000 or 15,000 Christians in the City of Jerusalem, besides many who, having been converted, had left for their usual places of residence. The fact that a large body of the very class that would be most enthralled to the dictates of the Sanhedrim, had gone over to the Christians, was in a high degree alarming, and it was felt that some steps must be immediately taken to counteract the influence of those who were preaching with so great power. Foremost among these preachers was Stephen, who, being full of faith and of the power of the Holy Ghost did great wonders and miracles. Authority and force had been tried, without success; it was felt to be necessary to meet these Christians on the

ground of Scripture and show that Jesus was not the Messiah because the prophecies concerning the Messiah were not fulfilled in Him. And it is to be noticed that they who came forward to dispute with the Christians were foreigners, connected with the synagogues set apart in Jerusalem for such. Probably the meetings were held in the porch of Solomon, the broad gallery surrounding the court of the temple. We can imagine them reading Psalm xlv., the lxxiii and ii., Daniel vii., Micah iv., &c. &c., and calling the attention of their hearers to the evident glory, power, majesty, and unquestioned superiority of the true Messiah. They would probably appeal to their hearers in some such language as this, "Brethren, you can see for yourselves how utterly dissimilar these descriptions of the advent of the Messiah are from the facts in the life of that Nazarene who was lately crucified among us. The contrast is indeed laughable, and people who are carried away by this delusion must be strangely ignorant of the prophecies. No; our God has in reserve for us something immeasurably grander than the wretched mission of this Nazarene. Our Messiah when He comes will not leave us groaning under a foreign yoke; all the kings of the earth will stand in awe of Him. So far from having to seek His disciples among the imbecile fishermen of Galilee, He will sway His sceptre and all principalities and powers of earth will do Him homage." Hearing these harangues, it seems to the multitude that the arguments are unanswerable.

But Stephen comes forward and asks permission to reply. He takes the passages of Scripture which have been commented on, and tells them that all these blessings shall yet be witnessed in connexion with the reign of Jesus the Christ. He points out that there is an order of time without attending to which it will be impossible to understand the prophetic Scriptures. He shows from Psalm xlv. that the Messiah's Kingdom consists of truth and meekness and righteousness. The arrows of the king are the words of God; and he tells how his own heart has been pierced by such an arrow, and his whole being made subject to Christ. Psalm lxxii. shows that the Messiah's Kingdom differs from all others in its regard for the poor and needy; it comes with peace not war, with meekness not violence, with conviction not coercion. He then turns to the prophecies that speak of the sufferings of the Messiah, and shows that these are propitiatory. He turns to Psalm xxii. and shows that the very incidents of the crucifixion of Jesus were mentioned a thousand years before. Seeing that the people are greatly affected by Stephen's exposition, the Jews make up their minds that disputation will not accomplish their object. Stephen must be arraigned as a blasphemer, and men must be suborned to witness against him. This shows us that the providence of God had led Stephen into a position of remarkable prominence, and that even the apostles were not at that juncture so much dreaded as he was.

G. B.

THE CHRISTIAN MINISTRY.

By the Rev. JOHN CULROSS, D.D.

THE New Testament leaves large scope for the exercise of Christian judgment in the conduct of Church affairs. We in our narrow wisdom construct machinery and form arrangements which we fancy shall be perpetual; not understanding how the increasing purpose which runs through the ages necessitates ever-varying and enlarging methods. The New Testament, on the other hand, lays down great ruling principles to be applied by Christian common sense. What holds in Christian work generally holds in particular with respect to the ministry of the Church. The principles need no revision; methods vary according to the condition and exigencies of the time.

The Primitive Church.—Planting ourselves down in the first age and looking round, we find the Christians of the same city banded together as one brotherhood. In every such brotherhood, even the most slenderly endowed—as with ourselves to-day—the gifts of Christ are wonderfully rich and varied. Every single gift is for use, according to its nature, with due regard to seemliness and order. The great regulating law of use is this: "As every man hath received the gift, even so minister the same." For the sake of order and edification, these early Churches were presided over by a body of men called indifferently "elders," "overseers," "leaders," "pastors" and "teachers."

The names are not courtesy-titles, but indicate the service rendered. The men were chosen by their brethren, or, if an apostle nominated them, they had the confidence of their brethren, who recognised in them Christ-given fitness for the work to be done. In any single Church of the first age there was probably a plurality of such men, known as the eldership, somewhat after the pattern of the synagogue. The appointment of one of the number by the brotherhood as president was bound to become for obvious reasons—and soon did become—a practical necessity. How this ministry stood related to other ministries of the Church there is no time in a twenty minutes' address to expound. I can in passing only say that it was not meant to suppress, but on the contrary, to perfect them. Well, here are principles large enough for the use of Christian Churches everywhere and always.

Minister not a Priest.—Grasping the New Testament idea, I note that the minister is not a priest, except as all believers are priests. There is no separate priestly order or caste, mediating between God and the congregation. This is so clearly understood among us that it need not be discussed. Nevertheless, with priestly claims, so boldly asserted and so widely accepted as they are to-day, with results so deplorable spiritually, it is necessary to speak out clearly and with emphasis—giving place to these claims, no, not for an hour. Our Puritan ancestors objected to the surplice because of the principle involved. It was a challenge on the part of the wearer to be regarded as a priest in an exclusive sense—a sense in which ordinary Christians are not. The man who claims such a priesthood, dis-inherits his brethren, invades the prerogative of the Lord Jesus Christ, and is guilty of presumption like that of Korah, Dathan, and Abiram. Farther, the minister is not a dictator. He has no dominion over faith. In some hands, dictatorship may seem to work well, as the imperialism of the third Napoleon seemed to do for a time; but it is alien to the genius of the Gospel, subversive of our Christ-chartered freedom, and in the long run disastrous in its issues. The minister is a man under an authority which forbids him to lord it over God's heritage. Nor, again, is he a proxy, paid to do other men's work, and thereby to save them trouble and relieve them from responsibility. Nor, once more, is he a hireling, who has entered sacred

office for a piece of bread, or as a profession in which he may distinguish himself. What then? He is a man whom the Holy Ghost has qualified for, and called to, leadership; and in whom the brotherhood has discerned grace and fitness.

Church a Brotherhood.—Look at the case in this way. A Christian Church is a brotherhood, with room in it for all stages of Christian growth, and all types of Christian character, according to the diverse yet harmonious working of the Spirit of God, with space and sunlight and air for each to grow. It is a brotherhood of believers; it needs the ministry of one to whom the Gospel has proved itself, and who has found it the power of God unto salvation in his own life. It is a brotherhood of disciples; the minister is the pupil teacher in virtue of his being the foremost learner in the school. It is a brotherhood of saints; the minister must be saintly, so earning the right to say, "The things which ye have both learned and received and heard and seen in me, do." It is a brotherhood of gospellers, a missionary society, ready made and equipped for service; it needs a minister who can preach the Gospel, who has a passion for souls, and who knows how to lead his brethren in evangelistic enterprise. It is a brotherhood of Christian volunteers, who offer themselves willingly for the holy war; the minister commands by taking the lead and inspiring others with his own valour. Once more, a Church is a portion of the Lord's flock which He hath purchased with His own blood; the minister shepherds the flock, not shrinking from the heat by day and the frost by night, and watches for souls as one that must give account. Such being

The Business of the Christian Ministry, what is required in the man? Not some virtue or authority transmitted by touch from apostolic times; but evidence that the Head of the Church has qualified and called him. This evidence, being spiritual, can be valued only by spiritual men. I would single out and state some of the marks and notes of a Divine call. Assuming conversion to God as fundamental, I name first the Vision of God, whose glory shines in the face of Jesus Christ; next, I name a deep and intimate acquaintance with the Word of God—not the letter merely, but the spirit. This can be acquired only by men who can approach spiritual truth from the spiritual side, who

being something more than grammarians, or logicians, or philosophers, are spiritually *en rapport* with the Book, and have faith in God. Next I name volume of being. The ministry demands manhood—with brain, and heart, and conscience—with grasp and sweep of intellect, as well as largeness of soul, attained under God's great law of growth. No doubt God can use Feeble-mind—and does use him that no flesh may glory in His sight; God bless Feeble-mind; but a Church would be very foolish on this account to select a minister for his feebleness. The men fit to be leaders are not men of small and narrow nature—who can put God's infinite into a nut-shell—but men of the fullest and largest, the most finely cultured, the best disciplined and best informed, and most princely manhood that can be found.

The Berean Spirit.—Another essential for ministry is a Berean spirit. This will secure a ministry as far removed from bigotry, which takes you by the throat and orders you to say *Shibboleth*—as from indifferentism and compromise—which asks *What is truth?* and then turns away. The Berean spirit is needed in the pew, quite as much as it is needed in the pulpit. It is the spirit which loves, values, desires, welcomes God's light. It is more than mere willingness to receive truth. It is more than the mere fairness that holds the balance even. In its loftiest form it has an element of passion in it, blended with reverence: "My soul breaketh for the longing that it hath unto Thy judgment at all times." This spirit in a minister means backbone, nerve, force, valour, chivalry, intellectual freshness, and that faculty of surprise and of getting at consciences from the undefended side which is of such practical value to one who would win souls. To such a man conscience is very sacred, and he will deal with it very tenderly and reverently. He settles it with God ere he enters the pulpit that he will speak God's truth, clearly and

unmistakably, in so far as he knows it, no matter who may be offended or fall off from his side. He will not dare to deal in crude guesses or pious platitude, or high-sounding rhetoric; he cannot use words in a double sense, meaning heresy, but guarding against the charge by an adroit turn of phrase, just shaving the edge of danger. Men have burned at the stake for truth; the minister of Christ understands that his station is as awful and sacred as that of the martyr.

Reverence.—Another requirement is reverence. This is one of the noblest elements in a Christian minister's character. This age may not be a reverent one, but I believe that it demands and will respond to genuinely reverent men—men who come to the pulpit from the presence chamber of the King of Kings, with the atmosphere of the holiest about them—men who habitually walk before God—men to whom flippancy is abhorrent, and mock-solemnity, and pulpit-antics, and that audacious familiarity that jests with God, and prays as if He were our next-door neighbour with whom we are on easy terms, and whom we are trying to coax.

Divine Unction.—Lastly, gathering up all in one, the minister must have that "unction from the Holy One" of which the Apostle John speaks. This will give the compassion which beseeches men by the meekness and gentleness of Christ, and will make us calm, patient, undespairing over the most deeply lost, and full of holy gladness in our work. Under such a ministry, a glory will gild the sacred page, and the humblest conventicle will become none other than the house of God and the gate of heaven.

I have named these things separately, but their full power is realised as they are combined—not merely associated, but, so to speak, blended and fused together—in one God-built manhood. And thus blended they constitute the divine credentials of a Gospel ministry.—*Extracted from the "Freeman."*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, March 15, 1893.

A NOVEL, interesting, and blessed opportunity has been given to the English in Paris by the fortnight's "Mission" at the Episcopal Church in the Rue d'Aguesseau, by the Rev. W. Hay Aitken, and called for and well organised by the chaplains, the Rev. H. E. Noyes, D.D., and the Rev. J. Colling Pyper, M.A. The preacher was assisted in the work among women by Mrs. Crouch. It is a step forward, rejoicing to the earnest Christians, both French and English, in Paris. Among the excellent advice printed and circulated was the wise hint by the chaplains: "Do not let Satan rob you of this special effort! Whatever you do, do not speak lightly about it, still less oppose it; and to any objection which may be brought against it give the simple answer, 'I shall go to church and judge for myself.'" How many silly misunderstandings in former times, when earnest men of various denominations have come, would have been averted had such advice been given and followed, as it seems to have been in most cases in the present instance.

A Swiss gentleman has founded, and is carrying out, an evangelistic effort in Toulon, whose teeming naval population has, time out of mind, seemed refractory to all permanent missions. Now there is a Gospel hall, tract and Scripture distribution, and reading room, connected; Testaments have penetrated into the "permitted" haunts of vice; visitation, and a home open to those who desire to lead a new life.

In Paris, the Young Men's Christian Association have removed to their handsome new quarters in the Rue de Trévis, where every adjunct, useful, agreeable, and worthy of the Society, is prepared for attracting and retaining members. It was opened with earnest, solemn prayer.

The old-established Sainte Fay Asylum, for lads given over to the committee by the Police—has refused 15,000 francs offered to it by the Government—*Pari mutuel*—probably in deference to the harsh judgment passed by Protestant journalism on the contrary line

of conduct which had been adopted by another equally excellent and spiritually-guided institution.

The Government have voted the indemnity for Pastor's lodgings. This is severely commented on by the *Univers* (Ultramontane paper), who forgets that if Government support is justly granted to the Roman Catholic clergy, whose worldly possessions were seized at the Revolution, a similar equitable indemnity may be claimed by the Protestants, whose property and churches were from age to age confiscated by the previous governments of France. Some say—and rejoice at it—that Religion is coming back, and that Pantheism has gone to the length of its tether, and that the desperate state of corruption from top to bottom of the social pyramid calls for some inward principle that religion alone can implant. God grant it! but it is hopeless on the side of Rome! What is needed is the rising up of a mass of true Christian men and women full of the Holy Ghost and of power. Then this people would believe! They do when this power is manifested in one and another. The statistics of one week in Paris this year gave 14 suicides (known of) and 406 illegitimate births, and elsewhere of a girl murderer, aged thirteen (!) murdering for pelf a little comrade.

Two men of dignified note have passed away since last month; one, Leon de Bussières, a pillar in the Lutheran Church, after a consistent life, prolonged to eighty-six years. The other, M. Taine, the remarkable writer, literary, scientific, and always moral, and known especially for his work on English Literature, in which he has splendid pages on our John Bunyan, and shews a thorough knowledge of English thought and feeling. He brought his children up Protestants after having, with wife, carefully studied the contents first, of the Roman Catholic Catechism, and then of the Protestant. The pastor he chose was Pastor Hollard (of the Free Church); and his funeral was, by his own direction, performed by this pastor.

Protestant Churches in the west-end of Paris have, just now, crowded congrega-

tions, so many Protestant families removing from the old populous centres to the vicinity of the Bois de Boulogne, Passy, Auteuil, etc.

Conferences (lectures) on various subjects, such as Missions in Foreign parts, luminous points of Church History, Sabbath blessings, true family life, &c., are held in other quarters, and draw good audiences. But there is extreme difficulty in each Church to keep its own; every means imaginable will not preserve numbers from flying off to pleasure, worldliness, or work for gain.

The Neuchatel (Swiss) Committee for Evangelisation in France, has its two centres of operation. Gap and Le Puy, stations, schools, and various efforts around, are seeking to bring in souls.

Pastors in Paris and elsewhere are intensely anxious on the point of when to teach their Catechumens! Even the Thursday holiday morning is now invaded by lessons, which although voluntary, if missed leave the scholar inferior to his comrades; and in the afternoon the children naturally fly off to play. It is a deeply important question. Athletics are

now practised and promoted as never before among boys.

The Blue Cross Temperance effort is showing progress; 175 lectures were given in Paris during the past year; from 87 the members have increased to 120; signatures from 341 to 562, and rescued drunkards, from 65 have arisen to 133.

In various localities, pastors join to hold a series of meetings tending to awaken and stir up Christian life.

E. Réveillaud advocates aggressive Gospel action among the inner populations, and gives details of the aggression of nuns and priests buying up Protestant farms and settling where no Catholics live.

A mob of 2,000 inhabitants of Cancale, in Brittany, collected around a small Gospel meeting, and made a tremendous noise, singing songs to the Virgin through streets, and shouting, "down with the Protestants!" The police interfered, and brought the ringleaders to grief, condemning them to small fines for their first row; while the Roman Catholic local paper says of the mob: "Honour to these valiant, honest hearts." How long will our people be befooled with the wild idea that Rome will ever favour liberty?

GERMANY.

[From our own Correspondent.]

Berlin, March 16, 1893.

YOUR readers will, perhaps, remember that the General Synod expressed some very moderate wishes about the independence of the Church. A greater measure would certainly have been claimed, if it had not been considered wiser to ask only little, hoping that then the chance of obtaining it would be greater. As, however, eighteen months have since passed and nothing has been changed, Mr. Stöcker introduced the subject when the budget of the Ministry for Public Worship was discussed in the House of Deputies. The reply of the Minister for Public Worship was not satisfactory to those who wish to push forward the question. It was, in fact, nothing less than a flat refusal. Mr. Bosse said that the first wish—the possibility of revising minor points of the Church Constitution without the assent of Parliament—would not be granted, because it would be difficult to fix by State legislation which points were minor and which of greater importance. The second wish—that only the

Minister for Public Worship, and not the whole Cabinet, should have to declare that a Church law is not opposed to the interests of the State—had no value in his eyes, as the Minister for Public Worship, even if he had to decide by himself, would certainly assure himself of the consent of his colleagues in all questions of importance. Finally, the last point—a larger financial aid—would not be thought of in the present state of public finances. The movement will not be crushed by this reply; that it found little sympathy on the part of the Government was sufficiently known beforehand. Formerly, Prince Bismarck opposed it; now, the Emperor is reluctant to give up anything. However, if an idea is consistently preached, it gradually gains ground. Some evangelical Christians, on the other hand, have no very great sympathy with the movement, as an increased power of the hierarchy and, therefore, a growth of clericalism, might be the consequence.

Two of our churches have been inaugurated now, each time in the presence of the Emperor and Empress. Lately her

Majesty also attended a concert (of religious music), given for the benefit of the St. Michael's Organization. During the pause Count Pückler gave an account of the evangelistic work done by that agency, to which the Empress listened with great interest. A few days after, when the Nazareth Church was opened, the pastor in his first sermon gave a testimony to the work done by that agency in the saving of souls.

One of the strongholds of religious liberalism in our metropolis was the large Zion parish. For the first time, in a very hot electoral contest, the candidates of the Orthodox Party were chosen into the parochial council, and the worthy old minister, Pastor Kraft, who always had to work with reluctant elders, can at last hope for a peaceful co-operation.

The Ultramontanes would like to sell their votes to the Government in favour of the military reform, for some further concessions to themselves. It is now the return of the Jesuits they demand. Large meetings are held to protest against this on the part of Protestants, especially in the Rhine province. The Government will probably not give way on this point.

In some Protestant circles a kind of regret is also felt that the Emperor sent a special ambassador to congratulate the Pope on his jubilee; but so much importance need not be attached to an act of outward courtesy.

There are always complaints being made in the press about lack of religious liberty in Bohemia. The Emperor of Austria has evidently the desire to be tolerant. Only recently he took part at two funerals in the Protestant Church in Vienna. No Austrian monarch had entered a Protestant place of worship—at least, in his own country—since Joseph II., but the local authorities generally contrive to lay petty difficulties in the way of Evangelical services.

The present Minister for Public Worship has, as little as his predecessors, seen his way to legalise the private Christian higher school, started under the name of Martineum, in 1883, by the well-known Pastor Jensen, of Breklum. It seems, therefore, that this plan to reach the educated classes with the Gospel, must finally be given up. The State is very jealous to keep education in its own hands, and Mr. Jensen was, perhaps, somewhat too violent in his criticism of public schools.

We must also see the Lord's hand in this, as the building will at once be used for training missionaries for a new society.

EVANGELISTIC WORK IN BERLIN.

MR. ROHRBACH sends us the following communication:—

"The readers of *Evangelical Christendom* will be glad to hear of the encouraging progress of the Lord's work in connexion with our Evangelical mission in Berlin and Charlottenburg. For the last twelve years we have been privileged to bear our testimony to the faithfulness of our God, to salvation through Jesus Christ our Lord, and to the regenerating power of the Spirit of God; and many have received the word of truth and life into their hearts and consciences. In our mission centres, both at Berlin and Charlottenburg, we are now surrounded by a good staff of cordial fellow-workers, some of whom by earnest prayer and consecrated lives, others more through directly aggressive service, seek to spread the knowledge of Christ among their fellow men. For all this we humbly praise God, who has caused His word and work to prosper, and sincerely thank the many Christian friends in England and other countries who, by their prayers and means, have generously helped us thus far. We had meetings for prayer every night during the Week of Prayer at each of our mission halls, and it was most encouraging to hear from twenty to twenty-five engage in earnest prayer and praise, realising our oneness with believers in other parts of the world. But we need your prayers and sympathies even more, as the darkness and religious indifference of the masses around us seem to increase. There are tens of thousands who utterly ignore the claims of God upon them, and ridicule the very idea of a Divine revelation in Jesus Christ our Lord, living without God and without hope in the world. I am very anxious, whilst in this missionary age the needs of the heathen are being somewhat realised—and I pray that they may be even more realised—that the great needs of our large continental centres should not be overlooked. Berlin with its 1,500,000 people, of whom over 100,000 are Romanists, and over 80,000 Jews, claims the prayerful sympathy of believers all over the world; all nations meet here, and influences go forth from here that tell either for good or bad in distant lands. *Evangelical Christendom* is

international, may our prayers and sympathies be likewise.

"We unite with you and many children of God in thanksgiving and praise, for

all the good which the Evangelical Alliance hitherto has accomplished. May the coming of the Lord be hastened thereby!"

ITALY.

THE frequent emigration of Italians to foreign countries causes a certain amount of anxiety to the Evangelicals, lest, including as it does members of their community, these individuals may find themselves uncared for with regard to the means of grace—Sabbath and day schools, &c., in the land where they find themselves located. Many embark for the United States and other parts of America, and some are now talking of settling in the South Seas. A suggestion has been made with regard to the latter, that they should rather leave their Valleys in the north and settle in Calabria, where there was once a flourishing and most industrial colony of Vaudois. With the liberty now accorded to all religious bodies in Italy, and the fair dealing meted out by the administrators of the law when that law is infringed, these intending emigrants might surely take up their abode nearer their old home. Here and there, now and then, perhaps, religious bigotry and intolerance, both lay and clerical, lifts up its head. Nevertheless, there is case after case on record during these last few years, where evangelical work in Italy has been nobly treated with even-handed justice on appeal to the authorities. To the honour of Italy be it spoken!

The large number of Italians settled in New York naturally attracts attention, and among them is an interesting group of Protestants, which has not only been formed into a regular Church for some considerable length of time, but has sent forth its branches, which are also bearing good fruit. For instance, the mission work undertaken by Signor Giovanni Gardiol has given good results; so likewise has that at Newark, in New Jersey, under the care of Signor Pasaturo, and which has been greatly blessed. After working among his people doing evangelising work for over two years, he was finally set apart for the ministry, and thus raised the first Presbyterian (Italian) Church in Newark. Another town in the same State is under evangelisation; the work is holding on well.

In 1888, Signor Arrighi visited Chicago,

when he addressed a fair number of his countrymen in Mr. Moody's "Chicago Avenue Church." This mission lasted some fifteen days, and eventually this day of comparatively small things was left in the hands of a brother, who is zealously exerting himself to promote the knowledge of the truth among his fellow-countrymen.

At Scranton, under the superintendence of Signor Danna, the work is greatly blessed of God. More than seventy Italians, under the pastorate of this devoted man, have given themselves to the Lord, and are the nucleus of a well-established church. Having tasted of the Water of Life, they have also set about taking it to others in places round about. Several missions (small, it may be, but not the less earnest), own their commencement to the initiative of Signor Danna, and are full of promise. Pittsburg is another spot (under the care of Signor Ribetti) where excellent work is being done. *Apropos* of the New York Italian Church, to which reference has been made, the attendance at the services are satisfactory. The number of children frequenting the Sabbath-school is never less than two hundred, and on special occasions there have been as many as 400 gathered together. So notable a number of young minds coming under the influence of Gospel teaching cannot but give a bias to the men and women of the future. During the year 1892, after undergoing a thorough examination, forty-six new members were admitted to the Church. As is usually the case, most of these ingatherings of first-fruits in the United States meet either in some convenient *locale* or public hall. However, a firm footing has been effected at Honey Brook, where a church has been built for the use of the Italian congregation there. The religious services, whether for the respectful behaviour of those present, or the excellent order observed, or the devout attention given to the Word spoken, does great credit to the Italian people, and likewise to Signor Gozzelino, who has known how to win the hearts of so many of his fellow-countrymen.

by his sympathy with them, and by his faithful proclamation of the Gospel.

Space forbids to give any details of work done among the Vaudois colonists of Uruguay and in Brazil—very interesting from all religious points of view.

The declaration of hostility to the Papacy and clericalism, which was made at the dinner given by the Freemasons at Palermo a short time since, called forth the ire of the Vatican, and, although there is a strong tone of secularism in the resolutions or toasts adopted, yet the occasion must be looked upon as an expression of vigorous antagonism to the tactics and policy of the Curia. The utterances of the Grand Master gave evidence of a state of feeling existing in a very powerful body, which may well fill Leo XII. with grave anxiety. The restoration to him of the temporal power, with such subjects as the Freemasons to reign over, would infallibly make good the line, "Uneasy lies the head that wears a crown." It is a singular thing that the Italian Freemasons comprehend in their principles and in the practices which they advocate so much of genuine Christianity.

In glancing over the utterances of the Grand Master, one would almost say that practical Christianity, in its essence, at least, was by him epitomised.

After touching upon various social questions, the Grand Master further observes: "We must combat the implacable enemy of Italy—clericalism—the Vatican, which from its dark and gloomy depths, sends forth over Europe, and Italy especially, its pestiferous miasma of reactionary influences. It is absolutely necessary to abolish the Papal guarantees, in order that the enemy may be prevented from conspiring with impunity against the country." Little wonder that the Freemasons are held in such abhorrence by the Vatican when they dare to speak out thus. Some of the grandest principles of the Gospel are being advocated and worked out, even by those who reject their author, or at least refuse to acknowledge him. When will the Italians learn to discriminate between a true and false Christianity? When will they cease to confound the false coin with the pure gold?

K. F. D.

THE WORK OF REFORM IN SPAIN.

By the Rev. ALEXANDER ROBERTSON, of Venice.

FOR years it has been the desire of the Archbishop of Dublin, and other members of the Spanish & Portuguese Church Aid Society, to bring prominently before the public the existence and work of the Reformed Spanish Church. Now, at last, their desire has been gratified as it never was before. In God's providence, help came to them from an unexpected quarter. The Ultramontane party in Spain became their auxiliary, and has rendered them most efficient aid. This it has done by opposing the opening of the new church in Madrid, which, with synod hall, college, and bishop's house, the Archbishop of Dublin has been instrumental in erecting for the Reformers. The opposition has been successful in delaying the opening of the church for two months—that is, from Sunday, Dec. 4, to Sunday, Feb. 5. But it has been successful in accomplishing much more than that. It has unmasked the Ultramontanes as the foes of Spain, for their opposition has been shown to be unconstitutional and disloyal. It has shown them to be the advocates of

measures of intolerance and persecution, worthy of the times of the Inquisition. It has called into existence a new daily newspaper—*El Reformista*—started by men who are neither Ultramontanes nor Reformers, but who feel that the time has come to defend their civil and religious liberties against papal aggression. It has caused Spaniards to inquire what this Reformed Spanish Church is, and when they have found it to be their own national primitive Church revived, to be their early Spanish Catholic Church freed from later papal accretions, it has caused them to give it their sympathy. It has caused Spaniards to draw more deeply a distinction that it would be well if all would draw, between Popery and Catholicism, the Roman Curia and the Catholic Church; and it has helped them to repudiate the first as the enemy of liberty, and education, and spiritual life, and every principle that underlies human progress, whilst clinging to the latter as in harmony with all these things. And the Ultramontane opposition has

raised up for these Spanish Reformers in England new friends, so that Lord Plunket finds his hands strengthened in his labours on their behalf. As one who was not only present on that memorable Sunday in Madrid, December 4, when the Reformers were debarred from taking possession of their own property, but who had the privilege of visiting with Lord Plunket not a few of the congregations of the Reformed Spanish Church throughout the Peninsula, perhaps a short account of some things that I saw may not be uninteresting.

One of these congregations, and the first we visited, is at Valladolid. Valladolid is situated in the centre of Old Castile, at a height of 2,000 feet above the sea, on that great plateau, the largest in Europe, that occupies nearly one-half of Spain. It was the capital of the kingdom from 1440 till 1560, when Philip II. transferred his court to Madrid. It has a population of 100,000. It has many noble buildings and splendid streets, although "Ichabod" is written on it all. Priestly tyranny has despoiled it. From the moment Philip II. set up the Inquisition and the stake, its doom was settled. Nothing is more sure than this that wherever Popery is established there decay in every department of life and being sets in. The truth that man lives by the Word of God covers more than his spiritual life. Withdraw it, and physically, materially, and intellectually, as well as morally and spiritually, you have degeneration and death. The condition of Valladolid, as of Spain generally, is an illustration of this.

Naturally places associated with the Auto-da-fés, were specially interesting to us. In the Church of San Salvador we saw where the Inquisitors formed their victims into line, and, setting fool's caps on their heads and affixing their accusations on their breasts, marched with them to the Plaza Mayor, a mock trial was gone through, Royalty and Monsignores enjoying the fun of it from the balconies of the houses around. Little did Philip II. then dream that he was planting thorns in his dying pillow; that the time would come, when, as he lay literally in the corruption of the tomb for days and weeks before his death in the Escorial Palace, the thought of his doings at Valladolid racked his soul with remorse. From the Plaza Mayor we went to a spot called Quemadero, outside the city, where the martyrs were burned. Generally in such places if an excavation is made a distinct strata of ashes is seen.

Here it is different—for close by runs the river Esqueva, and into this the ashes of the martyrs were thrown. The Esqueva falls, at the distance of 1,000 yards, into the Pisuega, which joins the Douro a few miles from the sea. Thus the ashes of these Christians, like the truth for which they died, have been carried far and wide.

Whether the smoke of the martyrs who perished in the flames of Quemadero, like that of Patrick Hamilton at St. Andrew's, "infected as many as it blew upon," we do not know; but to-day these martyrs live anew in the persons of men who stand where those did in Christ, and banded together in a church called "L'Iglesia de los Martiros," proclaim the same gospel for which they suffered. It was a relief, after seeing places associated with bigotry and persecution, and churches filled with saints and madonnas, to enter the chapel of this congregation, and to see above the pulpit this text, "God is Love"; and around on the walls such texts as these: "Jesus, the Lamb of God, Who taketh away the sin of the world," and "Believe on the Lord Jesus Christ and thou shalt be saved." It was, too, a pleasure, after meeting dozens of priests (for there is one to every twenty families in the town) who, to use Ruskin's words, had "faces part of iron and part of clay, the immobility of the one and the foulness of the other," to see a pastor with his wife and children whose whole appearance betokened wholesome living, mental vigour, and personal cleanliness. This pastor was the Rev. Eusebio Martinez, whose conversion was a fruit of the Revolution of 1869, when so many Spaniards heard the Gospel for the first time. He became a colporteur and studied theology, acted as evangelist at Monistrol, where he was ordained by the Archbishop of Dublin in 1886, and finally he was settled as minister of this church at Valladolid.

On the evening of our arrival there was a special service, at which, in the presence of over a hundred and twenty people, thirteen persons made public profession of their faith, and were confirmed by the Archbishop. I was struck with the intelligence, earnestness, and devoutness of those present. The liturgy adopted is exceedingly beautiful and interesting, as it embodies a large part of the old Mozarabic ritual in use amongst the early Christians of Spain, and which goes back almost to apostolic times. As Lord Plunket reminded his listeners, the Reformed

Spanish Church is not a new one; it represents the original apostolic one, whilst the Church of Rome represents an alien and a modern one. This congregation is not only making an effort to be self-supporting, but, as I saw by the balance-sheet affixed to the church door, it had sent help to the poor of Camonas, who had suffered by the inundations. In a room adjoining the church a day-school is held, with from twenty-five to thirty scholars. Though, as yet, small, there is every prospect of the extension of this useful part of the work. The future of Church and country lies ever with the children, and those we saw here gave promise of being a powerful auxiliary to the work at Valladolid. No Church is doing its full duty unless it is also a missionary agency, and in this the Church of Los Martiros does not fall short; it is a mother-church, with off-shoots in many villages in the neighbourhood. I left Valladolid impressed with the reality and importance of the work there carried on. It has much to contend with. The Ultramontane Party is strong, and it shows its hostility in many ways. The Reformers are shut out from all the charities of the town in aid of old age and sickness. The ward for them in the hospital is that for the convicts. But whilst the priests are the bitter foes of the Reformers the people are favourably disposed towards them—so much so, that when a parish priest was railing against them from his pulpit his Bishop ordered him to cease, saying he was but sounding a trumpet in their favour.

Another Reformed Catholic Church that we visited was that at Villaescusa, a small village about twenty miles from Salamanca, the home of about 400 families. A few years ago this village was in the condition most Spanish villages still are—it was plunged in ignorance and superstition. There was no school in which useful instruction was given. There were no books and no newspapers, but, if there had been, no use could have been made of them, for but a small fraction of the people knew how to read. They worshipped a madonna set up on the high altar. But in the providence of God a Bible came into the hands of a young carpenter, named Malquiacles. With his sister he read it by the dim light of their little oil lamp in the long winter evenings. The story of the love of God in Christ, which they had never heard before, took hold of them and transformed

them. They told others of what they had found. These met at their house and studied with them the Bible; they, too, found peace and newness of life in believing; other Bibles were procured and the truth spread, bringing blessing into many hearts and homes. The entrance of God's Word giveth light in many ways. Education was sought after, classes were formed, books were obtained. The villagers came to understand something of the early Christianity of their land, and how their National Church was once, in doctrine and ritual, in harmony with the teaching of the Book they now possessed. They heard of the Reformed Spanish Church in which that early one was revived, and they resolved to join it. A pastor was sent them; a church was built, and in that church I saw a congregation of over 400 people, when eighty-six persons presented themselves for confirmation.

I visited several of these peasants in their homes, and was surprised at their intelligence, and to find that they knew something of what was going on in the religious world, both in England and in America. I heard of their missionary zeal, and of how they went to dark, isolated villages to carry to them the Lamp of Truth, and all this in the face of constant persecution. Papal excommunications were sent from Rome to crush them, and some were thrown into prison. But these trials have only strengthened and ennobled them and fitted them the better to hold fast what they had obtained, and to hand it on to others.

Space only permits me to mention very briefly one other of the churches I visited,—that of Monistrol, in Catalonia. It lies at the foot of the so-called holy mountain of Montserrat. At the top of this mountain, at the height of 4,000 feet, is a Benedictine monastery, an enormous pile of buildings, eight storeys high. In the chapel of this monastery I saw on the high altar an image adorned with gold and precious stones. It was very black and very old, and probably that of a negress and her child, introduced, as many others were, into Spain by the Moors. Yet this is the famous miraculous image of the Virgin supposed to have been made by St. Luke, and to have been brought here by St. Peter; and which St. Ignatius Loyola did so much to popularize, and which 200,000 pilgrims annually climb the mountain to visit. The people of Monistrol,

then, came naturally under the influence of this fetichism. But, as at Villaseca, one man after another came to the knowledge of the Scriptures. They met together, they talked, and prayed, and planned. Schools were opened, and a congregation in connexion with the Reformed Catholic Church was formed. When the pilgrimage season comes round, and thousands are climbing the steep of Montserrat to adore the image on its summit, these Reformers

stand by the way and put into the hands of the poor deluded people that which is fitted to turn them from their folly, and to lead them to the knowledge of Him whom to worship is man's most reasonable service.

The work of the Reformed Spanish Church is, I feel, of a kind peculiarly adapted to meet the present needs of the people, and ought to command the sympathy and support of all lovers of religious liberty and gospel truth.

NEW GUINEA.

THE following is the substance of the interesting address given by Dr. McFarlane at the Annual Meeting of the Langholm Branch of the Alliance:—

The London Missionary Society had started at Tahiti and worked westward to New Guinea. If they had been in the port of London about a hundred years ago they might have seen a vessel leaving, from which arose the sound of singing. It was not the ordinary song of the sailors as they pulled and heaved at the ropes, for had they listened they would have heard the words—

"Jesus, at thy command,
We launch into the deep."

The singers were a company of ladies and gentlemen on the good ship *Duff* starting as missionaries for the Island of Tahiti. Seventeen years they sowed the seed and saw no fruit. But they were not troubled about that, and neither would his hearers if they had the Spirit of God in their hearts. One day while preaching in a cocoa-nut grove, the ideal place for a service, John iii. was read. They must understand this had occurred after the lapse of seventeen years. Amongst the crowd of savages surrounding him the missionary noticed one who was looking earnestly at him and evidently paying close attention. When the sixteenth verse of the chapter was read, those well-known words: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the man cried out "Will you read it again?" The missionary read the words once more. "Does that mean Tahiti?" then asked the man. "It means you," replied the man of God, eager to bring home the truth to the individual soul. That man became the first convert in the South Sea

Islands. Some people who measured work by its results would have begun and counted up the cost in money and human lives of that one soul, but let them never try to calculate the result of spiritual work. They could never see it, for one end began here while the other reached into eternity. That man became an earnest Christian and an enthusiastic worker for Christ, paddling about the islands in his canoe, and when John Williams came he helped that missionary martyr to build his vessel, and doubtless sailed with him to Erromanga. Thus the work was carried from group to group until it reached New Guinea. It had taken seventeen years for the Europeans to make converts, but to his knowledge it had never taken the natives as many months, thus teaching them that the natives were the true pioneers. A missionary who went out from this country was not making the best of his time doing work which the natives could do; his work was to train and teach the native missionary, and to translate the Word of God. By supervising the sermons of the native agents and the lessons of the teachers in the Sabbath schools he knew what was being preached in the pulpits and classes all over his own district. Let them thoroughly qualify a man for such work and leave the preaching to the natives. In New Guinea they could not begin in this way. They had no native teachers, and they had to begin at the very beginning. In New Guinea the people regarded all strangers as enemies, and did not soon get quit of the idea, hardly believing that the missionaries had come only for their benefit. On one occasion, when visiting a part of the coast in their vessel where a people dwelt who greatly feared the cannibals, they had as usual a great many of the natives coming on board and prying into every place and examining

everything on which they could lay hands. Some of them opened the lid of the "harness" cask, for so is the salt beef barrel named, and their attention was at once arrested by its contents, these being at the time at a low ebb. They at once got greatly excited and called on one another to come and see the meat. Numbers gathered round the cask, until a crowd stood about it jabbering and talking in loud excited tones. Then all at once the crowd broke up and a complete stampede ensued towards the canoes. They tried to bring the natives back, but their efforts only made them more eager to get away, and soon the ship was deserted. They could not understand the cause of their fright, but afterwards had it all explained. The simple people had noticed the meat in the cask to be neither kangaroo or pig, the only two animals they knew, and they had at once decided that it must be human beef. Their inherited fear of the cannibals threw them into great alarm at this discovery, and they had at once fled, being sure that the white people had lured them on board their vessel to salt them down and fill up their empty meat cask. When they went to New Guinea the captain of the vessel would go no nearer than fifty miles from the land and they had to take to the boats. Sailing along the coast, with its unbroken forest, they looked for a grove of cocoa-nut trees, well knowing that there only would they find a village. Rounding a point which hid the village they saw the men rushing about gesticulating and threatening them with their bows and arrows, an indication that their appearance had been discovered by the village sentinels before they saw the place. When the alarm was given a change came over the peaceful life of the village. The men seized their weapons and the women and children were hurried off to the woods for safety. The boats were anchored some distance from the beach, which was lined with natives, and a period of waiting time ensued. Closer quarters than the mile and a half offing would mean a fight. They did not know the language, and had to communicate in some way with the people. After a while some of the people came off in a boat to see who they were, and it was amusing to watch their hesitancy, rowing out a little then scurrying back again in fear. They beckoned to the natives in the boat, holding up their hands as a token of peace, and at last they got them

sufficiently near to take a string of beads from a long pole, though very reluctant to come near enough to lift them. Then one of the men hung a bunch of bananas on the pole, and that was so far so good. By-and-bye they got a little more intimate, and at length got the canoeists to come alongside their boat and see all about the strange visitors. As the men left they rowed in a little closer, and when they got ashore and had had time to give a good report of the new comers they were allowed to land and presents were exchanged. The great thing was to gain their confidence, and that sometimes took many weary hours of waiting. When they got amongst the people they had not to be very nice about what happened. Many a time he had sat for hours on the beach while the people took off his shoes and stockings to find if his feet were white, and opened his shirt to see if his skin was white underneath. And they had to be careful not to offend the natives, for they had a very unpleasant fashion of resenting an affront by lopping off the offender's head. Walking through the village he found many skulls, counting as many as fifty in one heap. The people were proud of these trophies, setting them as ornaments on the top of sticks fixed in the ground. No young man ever dreamed of marrying until he had a number of skulls in position before his house, and no girl would take him without them. The evidences of cannibalism were terribly apparent on every side, yet they could not leave the people in spite of the many terrors. They determined to save them, for they knew they had a gospel that could raise them from such degradation. In that same village he had described, just before he left, the Hon. John Douglas, Governor of New Guinea, visited them and asked to see their mission stations. They went on board their yacht, a handsome vessel of twenty tons, built by the natives under the superintendence of a young Scotchman, a boat-builder. They sailed up the Fly River, where missions were beginning, and where they had been for eight or ten years, then worked round to his village, contriving to reach it on Saturday night, going on shore next morning. The old village of the cannibal days had been burned down, and though for eight years the people would have nothing to do with them, at the time of which he was speaking they had twenty-three native teachers at work. As soon as their ship

was known to be off the village the people warned the whole country round about, and on Sunday the people poured in from every side. At half-past 5 on the Sunday morning they landed, all quiet, still, and beautiful around them, with the church glistening white among the green cocoa-nut trees, with the neatly laid out streets, white with shells and coral. Such a shaking of hands there was. Mr. Douglas entered the church with them and found it crowded. One of the young men conducted part of the service, and over a hundred sat down to the Lord's Supper. It was a most solemn time, and sufficient evidence of the reality of the conversion of these people. Mr. Douglas spoke to the people, and his words would be carried all round the country, no one knowing the good they would accomplish. At the close Mr. Douglas took him by the hand, tears rolling down his cheeks, and told him that he could not realise such changes in the hearts of the people in so short a time. The people at home could not realise it. If they did he affirmed they should have labourers and money in plenty, for there was plenty of both in the Church. If they believed their report then they would be unceasing in their labours on behalf of their brethren sitting in heathen darkness. They taught the natives to have an annual collection. In one place the first collection amounted to £45, the second to £64 10s., and it had since gone up to £108. They at home

could not understand the enthusiasm and devotedness of the people. He knew of one young man who was intending being present at the night dance. He said to him, "I don't think Jesus Christ would like to see you going there." "Would He not?" was the reply, "then I shall never go there again"; and the same with their speech and conduct. He could not speak too highly of their character. Though trained as warriors from their infancy their old passion for blood was entirely changed. He had the honour of training one hundred young men as native evangelists, and any one of them was ready to go forth as a warrior for Christ in face of disease, death, and cannibalism. These were not times for the Church of Christ to bandy words about the different forms of church government, but times to band together and stem the terrible flood of idolatry sweeping over the world. Faith was not all; they must learn that prayer and effort went together; the seed must be taken to the soil. What were they doing to advance the Kingdom of Christ? Some of them might be dreaming away their lives, thinking that things temporal were real. There was nothing real but spiritual things, they were the only things that lasted and that were worth living for, and the only thing for happiness in the future was to be doing something to build up the Kingdom that would last when all things had passed away.

THE LEPERS OF JAPAN.

MR. WELLESLEY C. BAILEY, 17 Glen-gyle Terrace, Edinburgh, sends us the following:—

The Committee of the Mission to Lepers has just had an application from two ladies of the Church Missionary Society, at Kumamoto, Island of Kiushiu, Japan, asking them to aid in establishing a hospital there for the lepers. The following are a few extracts from the letter of one of these ladies—

"I venture to entreat your aid for Japan. It is computed that there are over 200,000 known cases of leprosy. Among respectable people it is regarded as such a disgrace that the person affected is at once shut up in a little room, which they never leave until death."

"Leprosy is more prevalent in this Prefecture than in any other in Japan—

but the principal garrison doctor here (who has offered his services gratuitously as a consulting physician if we can establish a hospital or aid of any kind) says that from sixty to seventy per cent. could be relieved if they had good medical advice at first."

"About two and a-half miles from this city is a Buddhist temple, to which lepers from all parts of the country come when they have spent their all, and there they drag out their miserable lives, existing on promiscuous charity of the most meagre kind, having no shelter at night, and scarcely any food by day—no warmth. This island of Kiushiu is semi-tropical, but the winters are severe—a few mornings ago the thermometer registered 28° out of doors, and two days ago 26°. The sufferings of these heat-loving creatures

must be intense—for in summer we have from 90° to 98° of heat."

"Very little pity is bestowed upon them, because the Japanese say they (the lepers) cannot be human beings; that no human creature could have such a mysterious and incurable disease; it is not a human ailment, &c. The name for them is 'Hinin,' which means outside of humanity."

"My friend and I wrote home to our Society—the Church Missionary Society—about something being done for the lepers, and offering ourselves as workers among them. Our letter has been very favourably considered, and meets with the heartiest approbation of our Bishop out here. Our idea is, if possible, to build a hospital by special subscription. It would take several hundreds to build and start,

special ground having to be found, &c. The few Japanese who know of our desire are full of approbation. One of our Christians said to me, 'It will do more for Christianity in Japan than anything that has been done; my people can argue as cleverly as your people about religion, but they know nothing of such love as this.' The garrison doctor of whom I spoke, said—'Only Christians would think of such a thing.' He showed us over one of the city hospitals, and asked the surgeon-general of the garrison to meet us—and we afterwards met others of the principal doctors. They all offer every encouragement."

"Do you think you can help us a little? I cannot tell you how sad and how serious the need is."

NOTES FROM AMERICA.

RELIGIOUS ASPECT OF THE CENSUS.—In an article by the Rev. John B. Devins in the *Independent*, there are some very interesting deductions from the census of 1890.

Variety.—According to his computation, in the States a man may belong to any one of 143 denominations, or all of them in succession; or, if none of these suit him, he may find 150 separate and independent congregations. Of the denominations there are enumerated 17 kinds of Methodists, 16 kinds of Lutherans, and 13 kinds of Baptists. Many of these denominations, however, are very small, 40 out of the 143 contain 96 per cent. of the aggregate membership.

Growth.—In the decade under consideration, the population of the States increased under 25 per cent., while the Lutherans increased 68 per cent., the Protestant Episcopalians 48 per cent., the Presbyterians 39 per cent., the Baptists 37 per cent., the Congregationalists 33 per cent., the Methodist Episcopalians 30 per cent., and the Roman Catholics 29 per cent. It is computed that nearly one person in every three of the population is connected with one or other of the 143 denominations.

SUNDAY CLOSING OF THE WORLD'S FAIR AT CHICAGO.—This subject continues to be keenly discussed, and a committee of the House of Representatives have been taking evidence *pro* and *con*. We quote the following passages from the speeches of Joseph Cook, of Boston, and

Colonel Shephard, representing the American Sabbath Union. Joseph Cook is reported to have said: "Every advance toward the secularisation of Sunday is an advance toward the enslavement of working men. Labour cannot afford to assist in bringing about a time in which it shall be paid only the wages of six days for the work of seven." Colonel Shephard: "We represent the Christian sentiment of the United States of America. The secretary of the World's Fair Commission has certified that there are on file petitions asking for this preservation of the Sabbath by keeping the World's Fair gates closed on Sunday, signed by more than 25,000,000 of our citizens. Was there ever an expression of public opinion through the method of petition equal to that before? No, Mr. Chairman, there was not." We commend these utterances to Englishmen who would open our museums and picture galleries on the Sunday.

THE BIBLE.—The following is from the *Christian Advocate*: "A man is safe who will never let go his hold on the fact that the Bible, as respects its fundamental doctrines, is of divine origin; that regeneration and daily communion with God are essential to salvation; and that faith without works is not faith but fancy. If on this foundation, never to be questioned or undermined, he can allow his mind free action in every realm to the exploration of which human faculties are adequate."

EVANGELIZING.—The marked way in which Christians in the United States

have laid themselves out to evangelise the multitudes of immigrants cast upon their shores every year should be an inspiration to our workers in the large towns of England. Perhaps such utterances as the following, which we quote from the *Congregationalist*, may throw some light upon the matter: "The church that picks itself up bodily

and moves up-town to a life of chilly, easy inactivity, away from densely populated down-town districts where there is work to be done, has lost the Holy Spirit, and is no longer a church but a religious club." Have we any churches like that on this side the Atlantic?

THE DIVINE ENTERPRISE OF MISSIONS.

THE visitor at Florence enters that grand apartment in the Museum of Natural History known as La Tribuna Galilei. The walls are inlaid with precious stones, and the ceiling is glorious with elaborate frescoes. Around are the master achievements of sculpture, each in its own little shrine. In the centre of a large and semi-circular window, at the extremity of this temple of science, stands the colossal statue of the man who first, with telescopic eye, penetrated to the arcana of the heavens. And around that central figure all else is clustered, and towards that all else in this costly Cabinet of the Medici seems to point. The surrounding busts of great men all face towards him who was greater than they all, and the very glories of that ceiling, which sets forth the leading events in the career of the famous Florentine, rains down on his head its lavish splendours.

All history is the Tribuna of Jesus of Nazareth. He is the central glory of the ages. The very universe was built to be His temple. The greatest of prophets, priests, and kings, the foremost of poets, philosophers, and statesmen, the leaders in science, art, and invention, turn towards Him, who is greater, wiser, and mightier than all. The ages move about Him, and the very heavens shine for Him. His supernal glory a stable could not dim, nor a manger hide. A hating world nailed Him to a cross of shame; but they were only lifting Him up to draw all men unto Him. His very crown of thorns became a diadem of royalty, and His death destroyed death, and turned the grave into the gateway of Paradise. The cross was not the symbol of defeat and shame, but of conquest and glory.

By the cross of that Nazarene, the Church is to conquer. Missions represent, not a human device, but a divine enterprise. Its thought was a divine idea, and its plan a divine scheme; the work is a co-labour with God; the field is a divine sphere; the spirit of missions is a divine

inspiration, and the fruit of missions a divine seal, an everlasting sign that shall not be cut off.

There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fulness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation. Facilities, a thousand-fold multiplied, match a thousandfold opportunities.

Christ is waiting for His final coronation. The Kremlin, that island in a sea of domes, is the sanctuary of Russia. But, in all this maze of temples, towers, ramparts, and palaces, nothing impresses one more than that singular Treasury, where are seen the many crowns worn by the rulers who swayed their sceptres over the kingdoms of Poland, the Crimea, and the Kasan, before they were absorbed in the ever-encroaching gulf of Russian conquest.

The structure of the future has its throne-room; there lie the crowns of empire, waiting for Him to whom by right they all belong. And, when He shall return to mount His throne, these crowns shall be all laid at His feet. He waits for the grateful suffrages of a redeemed people, brought out of every nation, before He assumes His rightful dominion. What can you and I do to hasten that consummation?

Let the last words be put in capitals, as their emphasis demands: GOD IS MOVING ON; HIS MARCH IS SWIFT, AND OUR TIME IS SHORT; NO SUCH AGE HAS EVER BEFORE SHONE ON THIS PLANET; NO SUCH DOORS EVER BEFORE OPENED TO HIS CHURCH. WHO WILL FALL INTO LINE WITH GOD, JOIN IN HIS MAJESTIC MARCH, AND, IN THE SURVEILLANCE OF HIS PLAN, REACH THE GOLDEN FRUITION OF THE AGES?

DR. A. T. PIERSON.

Missionary Notes.

THE *Madagascar News*, in an article on the present position and claims of Mission work in Madagascar, points out that in this single mission-field the London Missionary Society has three-fourths of all its adherents. In other words three times as many Malagasy as Hindus, Chinese, Polynesian and Africans all put together.

TRAINING NATIVE MALAGASY.—25 English Missionaries cannot teach 1,350 congregations. The college at Antananarivo is the chief agent in the formation of the intellectual and religious life of the people. 230 Malagasy have passed through this College, some 100 of these are still at work. The head of the Foreign Office and many Governors of provinces have passed through this College.

TAI-CHAU DISTRICT.—As may be seen by the list of baptisms, the Lord has been given special blessing in the Tai-chau district. This year 133 baptisms have been reported already. The number of inquirers and hearers all around show that the Lord is working there as never before.—*China's Millions*.

SAMOA.—The *Free Church of Scotland Monthly* has the following: "Mr. R. L. Stevenson, the novelist, in a letter addressed to Mr. G. A. Sala, has occasion to defend the South Sea Islands from some charges which had been brought against them; and in the course of his remarks he bears the following testimony to the Christian work from which they have so much benefited: 'Our Bible here in Samoa is not only a monument of excellent literature, but a desirable piece of typography. I would gladly pay for as good an edition of its English sister, if one existed; and the price is 6s. small, or 10s. large. All missions are not equally good, nor all missionaries equally wise or honest. But missions in the South Seas generally are far the most pleasing result of the presence of white men; and those in Samoa are the best I have ever seen.'"

NEW GUINEA.—The Rev. Harry Scott, late a missionary in this country, writes in the *Bible Society Monthly Reporter*: "Twenty years ago there was not even the tiniest scrap of the Bible for the Papuans—as the people of New Guinea are called—and now there are five translations of portions, varying from whole Gospels to

the entire New Testament—in the Motu, Keapara, Suau, Murray Island, and Saibai languages. Twenty years ago most of the inhabitants were naked cannibal savages, using stone axes, poisoned arrows and spears in their frequent wars, but now hundreds of them are good Christian people, many of them ministers preaching the Gospel among their fellows, while whole tribes have become more or less civilised. This is a marvellous change, and the grand old Bible Society which many of you love so well has had an honoured share in bringing it about."

THE *Church Missionary Intelligencer* recently contained a very interesting paper on some visits to the Hok-Chiang and Lieu-Kong districts. Fuh-Kieu, in which the writer dwells upon the fearful prevalence of bad language, and gives an instance which presents a certain form of opposition to Christianity in a striking light. He mentions an instance in which a whole family, with the exception of the father, embraced Christianity. He, when spoken to upon the subject, "frankly told the missionary that it would never do for no one in the family to be able to swear and use bad language; that the heathen would cheat them right and left unless some one in the family could swear," and as Christians could not do this vile business he must.

UGANDA.—At its last meeting the committee of the Bible Society had the opportunity of meeting one of the Christian natives of Uganda. Sema Timba began life as a slave lad, but subsequently became a retainer of the native Court. He delivered to the committee in his native Ganda the message, "Make friends with all black people, with all my people, not with me only." Sema Timba was accompanied by the Rev. R. H. Walker, of the Church Missionary Society. Mr. Walker said that there are about 500 baptised Protestant converts, all of whom can read. Not a few of the natives commit large portions of the Gospels to memory. The Old Testament story is known partially, but the New Testament is studied with exemplary care in the Swahili. The native temples are falling into decay, the priests are disappearing, and the general eagerness to

possess the New Testament is one of the best evidences of the approach of a new period. The MS. of the final portion of the Uganda New Testament has been received at the Bible-house, and the whole book will be issued as rapidly as possible.

RARATONGA.—I was very grateful for the kind words of advice and sympathy contained in both your letter and the instructions. I do hope I may, with God's help, be enabled to guide the little ones, and others who may come under my influence, into a purer, higher life than that which seemingly satisfies them now. It is so sad that what to us seems such a great, terrible sin against God and ourselves (immorality), should by these people be regarded almost as a thing to be proud of and boast about. And yet they are not ignorantly sinning. They have been well taught, and as far as outward things pertaining to religion go they are a pattern to Christians of other lands. They rise to hold a prayer-meeting every morning at daybreak, from which not one who can go is absent. They never seem to tire of going to church, and come in as large numbers on wet days as on fine. If I ask one of the boys: "Do you love Jesus?" he answers: "A" (Yes) in such a surprised way, much the same as he would if I asked: "Are you alive?" And yet it seems as if it were only with their lips they showed forth their love and praise, not in their lives. I have seventy-three boys and girls coming to be taught, and Mr. Lawrence has twenty-seven, so that we have just one hundred altogether. As yet I cannot do much, except to drill them into something like order, and teach them a few hymns and action songs in English; also the alphabet, figures, and easy words. I am longing to be able to talk to them, but I suppose I shall not be able to do that yet awhile. To have any real in-

fluence over the children one would need to have them altogether. They come now for a few hours in the early morning (from 6 to 9 a.m.), and then go away to sit or lie about all day doing nothing. I think the idleness of the natives is one great reason for their immorality. They have nothing to occupy their thoughts or their time, and so Satan finds work for them. I hope soon we shall be able to build a boarding-school, at which the children may be taught to use their hands as well as their minds, and also to obey Christ as well as to sing and read about Him. I like the people very much. No one could help doing so. They came in hundreds the day after I arrived to present their "aroa" (gift of love). I stood in the verandah to receive them, and they came shouting up the terraces, dragging large floor-mats between them, or carrying long poles, on which were hung native fruits, vegetables, and sometimes a small pig, or a couple of fowls. The women carried coffee berries, and eggs in cloths. All these things were laid at my feet, and then they each shook hands with me, and wished me a long life. A week or so after we came, the "akarere," or examination of children attending the native schools, was held at Ngatangia, a village about four miles from Avarua. Mr. Lawrence examined the children in reading (Maori), writing, and arithmetic, and gave prizes to all—bad and good. The people of Ngatangia had prepared a great feast for all who came. We and the native teachers were seated at tables which were loaded with eatables, and the rest of the visitors sat on the grass, and used banana leaves for dishes. All that was not eaten by each family was packed up and given them to be taken home, and there eaten.—Miss E. Ardill, in "London Missionary Chronicle."

BRIEF NOTICES OF BOOKS.

The Hidden Mystery; or, the Revelations of the Word. By ROBERT BROWN. Nisbet & Co. This is the second volume of a work, the first of which was published in 1877. The author describes it thus: "This work is intended as an illustration of the origin, character, progress and final issue of the life of God in the soul of man; as manifested in Jehovah-Jesus, pictured in the book of Creation, unfolded in the book of the Divine Word, and wrought out in the heart of the sinner saved by grace." In other and fewer words, it is an endeavour to trace the analogy between God's works in nature and in grace. The reader is necessarily led

over a large field of study and observation, but he will find himself amply repaid for his efforts and attention by the profitable instruction contained in these pages. The book abounds with interesting incidents and quotations, adduced in illustration of the various principles set forth, and which must enhance the pleasure as well as the profit of reading.

A Popular Account of the Newly-recovered Gospel of St. Peter. By J. RENDEL HARRIS. Hodder & Stoughton.

THE author has done great service in placing so clearly before "non-technical readers" the

results of this most important discovery in theological literature. The alleged "Gospel of St. Peter," though spurious so far as Peter's authorship is concerned, nevertheless contains valuable confirmatory evidence of the Canonical Gospels, which any careful reader of this work will be able readily to appreciate. In these days of doubt such new evidence is doubly welcome, and may probably be only the precursor of further important discoveries.

Brief Counsels concerning Business. Religious Tract Society.

THIS volume is one which we have held in hand for some time hoping to be able to give it a more comprehensive notice, but we will delay no longer. The book is written by an "old man of business," and seems to be an admirable compendium of the

qualification needed for success in business; it covers a wide range of subjects divided into easy chapters, commencing with an object in life, touching order and system in doing work, certain ways of money making, tact, adaptability, and a number of other most useful topics. There are many valuable hints and much wise counsel. The book is one which might with advantage be placed upon the desk in a large number of offices and mercantile houses.

Bunyan's Pilgrim's Progress. Samuel Bagster & Sons.

THIS is a Bignon edition, published in cloth at 1s., and is a most attractive little volume. We trust that Messrs. Bagster's enterprise in producing this form of the celebrated work of John Bunyan will be rewarded by a very large circulation.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, March 9, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Allen Edwards.

OBITUARY.

The Secretary reported the death of Mr. R. A. Macfie, one of the earliest friends of the Alliance, and a member of this Council from the beginning. Also reported, the death of the Rev. Dr. John Bennett, late of Worthing.

The Secretary was requested to convey to Mrs. Macfie and to Mrs. Bennett the expression of the warm sympathy of this Council with them in their bereavement.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Captain G. A. K. Wiseley, London.
R. A. Lankester, Esq., Leicester.
J. H. D'Warria, Esq., Bournemouth.
Rev. Alfred Hall, St. Leonard's-on-Sea.
Rev. Henry Batchelor, Weston-super-Mare.
Miss Barrett, Clevedon.
Miss S. Barrett, Clevedon.
Miss A. G. Hooper, Clevedon.
Miss Raymond, Clevedon.

DEPUTATION WORK.

Mr. Arnold reported on his recent visit to Ireland, in connexion with which he had attended drawing-room and other

meetings in Dublin, Kingstown and Belfast.

Mr. Colborne reported addressing meetings at Weston-super-Mare and at Clevedon. He had also attended in place of Mr. Arnold, who was ill at the time, a large gathering in the drawing-room of Mr. and Mrs. Fothergill, at Tunbridge Wells.

MAY CONVERSATIONS.

In regard to the arrangements for the Annual Conversations, to be held (D.V.), on Thursday, May 11, the Secretary reported that he had already obtained as one of the speakers, the Rev. Dr. Phillips, from India.

ANNUAL CONFERENCE.

Mr. Arnold then gave a report of his meeting with the Dublin Council of the Alliance, and the United Services Committee of that city, when the whole arrangements for the approaching Conference were discussed. The date fixed for the meeting was Sept. 25—28, and numerous suggestions had been made with reference to the speakers to be invited, and the subjects upon which they should give addresses.

The draft of a circular announcing that the Conference takes the place this year of the Dublin Christian Convention, was submitted to the Council, and approved after slight modifications.

PERSECUTION OF THE STUNDISTS.

The attention of the Council was then given to several matters connected with the persecution of the Stundists and other Christians in Russia. After due consideration it was agreed that a special meeting for prayer be held at the Alliance House, on Friday, March 24, to seek for God's blessing upon special efforts now being made on behalf of the Stundists.

The following resolution proposed by Mr. Paton and seconded by General Noble, was heartily adopted:—

"That our esteemed Secretary, Mr. Arnold, be requested to take leave of absence for a time, in the hope that he

may be benefited in health by change of air and rest."

Mr. Arnold warmly thanked the Council for their kind consideration, and stated that he had already felt compelled to provide substitutes for several meetings which had been arranged for him during the next week. He had still a large number of other meetings in prospect, which he had hoped to be well enough to take. Dr. Gritton kindly offered his services as a Deputation for some of the meetings.

CORRESPONDENCE.

Correspondence from Canada, Cape Town, Victoria, China, and Japan was submitted to the Council.

SECRETARIAL DEPUTATION WORK.

THE Rev. Ph. Colborne reported to the Council that on Jan. 17, W. S. Gard, Esq., and Miss Gard very kindly gave the Alliance a drawing-room meeting at their residence in Hampstead. The heaviest snow for the season prevented a large attendance, but the meeting was full of interest. Mr. Gard occupied the chair, introducing the Rev. Ph. Colborne with a few hearty words. The Deputation was able to sketch much of the work of the Alliance, dwelling especially upon the efforts put forth on behalf of persecuted Christians. The Rev. Prof. J. Radford Thomson followed with some very wise words, showing the necessity for union amongst all Christians, both for the extension and defence of a pure faith. M. H. Wilkin, Esq., drew attention to some very striking incidents in the Stundist persecution. The Rev. John Nunn also spoke, and some names were presented of those seeking membership, and a generous offering was given to the funds.

On March 1, the Rev. Henry Batchelor invited your Deputation to attend the usual monthly church meeting, and Mr. Colborne gave a statement of the work of the Alliance amongst persecuted Christians. Pastor, deacons, church members and friends were all in this way brought face to face with our work. The Pastor from the chair declared his intention of becoming a subscriber, and urged his people to make a good collection. If such a reception were everywhere given to a Deputation who might visit and address the inner councils of our churches, the success of our work would be ensured as it could be

in no other way. This would be a forward movement indeed for the Alliance.

On March 2, at Clevedon, through the kindness of the vicar, the Rev. Charles Marson, M.A., and the warm friendship of the Rev. G. L. Fenton, one of the oldest members of the Alliance, a meeting was held at the Town Hall. The Rev. J. Beard presided, and there were also present the Revs. H. Gammidge, Forbes Begby, and many other friends. Great interest was manifested in the statements of the Deputation, and at the close of the meeting some names were entered for fellowship and a collection was made for the funds.

On March 3, at Tunbridge Wells, in consequence of the enforced absence of Mr. Arnold through illness, Mr. Colborne attended a drawing-room meeting kindly gathered by T. R. Fothergill, Esq., at his residence, Calverly Park Gardens. The meeting was a large and influential one, nearly a hundred friends being assembled. The chair was occupied by Arthur Baker, Esq., who called upon the Rev. G. W. Cowper Smith to offer prayer. Mr. Fothergill gave his friends a kindly welcome, and after that the meeting listened with marked interest well-sustained to the close of a somewhat lengthy address. A liberal collection was taken.

Mr. Arnold reported to the Council that during his recent visit to Ireland—which was principally in connexion with the arrangements for the approaching conference in Dublin—he had attended several meetings arranged by the Rev. D. Mullan, Secretary of the Irish Branch, and had

also taken pulpit services in Dublin. Arriving in Dublin on Saturday, Feb. 18, Mr. Arnold again had the privilege of being received by Captain and Mrs. Kearney White, who gave him a most hearty welcome to their home, and did all in their power to make his visit pleasant as well as helpful to the cause.

On Sunday morning, Feb. 19, Mr. Arnold preached in the Centenary Methodist Church, the earlier part of the service being taken by the superintendent minister, the Rev. Mr. Fullerton. There was a good congregation, and Mr. Arnold had the opportunity of enforcing and illustrating the principles and aims of the Alliance. The congregation were specially interested in the references made to the value of united prayer.

In the evening of the same day, Mr. Arnold conducted the service in the Rutland Square Presbyterian Church where there was also a good congregation.

On Monday afternoon a drawing-room meeting was given by Mrs. Henshaw at her residence in Milltown. The Rev. J. E. Moffat, M.D., presided, and after a few words of introduction, called upon the Secretary to speak. Mr. Arnold's address awakened considerable interest, many of those present had not previously heard of the practical work of the Alliance. The Rev. D. Mullan followed with a brief reference to the particular work of the Irish Branch.

In the evening of the same day a public meeting was held in the Molesworth Hall, Dublin, under the presidency of his Grace Lord Plunket, Archbishop of Dublin. The object of the meeting was to protest against the persecution of Christians in Russia and other countries.

The meeting opened with devotional exercises, the Rev. Dr. McKee leading the meeting in prayer. The Moderator of the General Assembly wrote regretting his inability to be present.

The ARCHBISHOP said they were met that evening in the cause of religious liberty, and they were met under the auspices of a noble and time-honoured institution—the Evangelical Alliance—which had rendered great service to the cause of the Christian creed. Their special object was to receive information from the Secretary of that Alliance, one who was well qualified to deal with the question at issue—his object would be to enlist their sympathy on behalf of a religious community in Russia, who, if the reports that had reached them were true, and they had no reason to doubt their truth, were now suffering from persecutions of an incredibly barbarous kind. This religious community,

known as the Stundists, took their rise from the teaching of some members of a German colony, which settled in the South of Russia. This took place some forty years ago, and he believed they now numbered about 300,000 souls. As regards their religious opinions, it was not to be expected, perhaps, that all there present would entirely approve of them in questions affecting church government and church ordinances. He could not himself see his way to go altogether with them, but they were a people who were filled with burning love for their Lord and Saviour Jesus Christ, and for their common human kind. They were free from the superstition which prevailed in the land where they lived. When a Stundist was baptised he regarded himself as having died within himself, and as being bound thenceforth to devote his life to the good of humanity at large, to the cause of his Saviour Jesus Christ. They could not but feel their sympathies drawn to those whose religion was based upon such principles, and who were filled with such noble aspirations. But, even apart from their religious principles, the mere fact that in this stage in the history of Christianity they should be suffering such persecution, was quite enough to draw out their sympathies on their behalf. No matter what might be their form of religion, were they Jews, or Turks, or infidels, yet if they did themselves prize that liberty which they enjoyed, they were bound to hold out a helping hand to those who were deprived of it. Now, they would allow him for a moment to tell them what, as it was reported, was suffered by these their fellow-Christians. If any of them were found reading the Scriptures, or joining in a prayer meeting, they were in danger of being banished from their native land. If any of them were found teaching the religion which they professed they were in danger of being condemned to penal servitude in Siberian mines. Husbands from causes such as these had been separated from their wives, and children torn from their mothers and handed over to guardians of a more autocratic kind in order to preserve them from what was supposed to be a thing for which they ought to be punished. They were watched on every side by cruel spies. They were boycotted, and by means of these persistent persecutions, which had been undertaken with a view to crushing them out, they had been now reduced to such absolute destitution that they had been urged to emigrate, but with a noble spirit of devotion to their country and their cause they said that they preferred to remain where they were and to fight the battle out to the end. Now, under these circumstances, as he had already said, if these reports that had reached them were true, the circumstances under which these people found themselves appealed to all the instincts of their common humanity, of their common Christianity, of their common love of Christian liberty. It was with the resolve to do what they could to uphold that liberty that they were met together that evening, and with such motives they would go forward in the name of God, and he was certain that with His help their meeting would not be in vain.

Mr. Arnold followed with an address

describing some of the efforts of the Alliance on behalf of persecuted Christians in Turkey, Persia, and especially in Russia.

A hearty vote of thanks was passed to his Grace the Archbishop for presiding, and a collection was taken on behalf of the fund for the relief of the persecuted Stundists. His Grace said he hoped they would make the subscriptions from Ireland as large as those from their brethren across the Channel. He would give £10 towards the fund. The thanks of the meeting were

also conveyed to Mr. Arnold, and the meeting concluded with the Benediction.

On Tuesday afternoon, a drawing-room meeting was held at the residence of Mr. and Mrs. Johnston, at Kingstown, when Mr. Arnold again had the opportunity of speaking to an interested audience upon the recent work of the Alliance.

Immediately after this meeting, Mr. Arnold proceeded to Belfast, to meet and confer with the Committee of the Evangelical Alliance in that city.

THE WEEK OF UNIVERSAL PRAYER.

FURTHER REPORTS FROM DISTANT MISSION FIELDS.

JAPAN.—Our correspondent at Yokohama, writes: "I deem it important to let you know results of the observance of the Week of Prayer in Japan, so far as they have reached me. I enclose letters from native workers—one a pastor, giving accounts of blessings attending their observance of the week. I enclose printed slip of our observance here. In Tokyo there were Union Foreign Services for the first time in several years past. There is a growing tendency to trust in machinery, or in the uniform methods of church and missionary work and life. It is a great boon to have the New Year to start afresh in God's service. Personally I enjoyed this year's services more than for many years past. There was a blessed spirit of unity and prayer, and results are already following in the churches and among unbelievers. A better Sabbath observance, a better home life and family worship are looked forward to. It is a high and holy privilege to consult the Word of God and arrange a programme of prayer like this of the present year."

ALEXANDRIA, VICTORIA.—"I am thankful to say that we had a very happy Week of Prayer which was under the joint management of the Rev. H. W. Lane, Church of England; the Rev. T. B. Swift, Presbyterian; and the Rev. W. Cannam, Wesleyan. It was impossible to hold the meetings at a regular hour in the evening, and so it was thought best to have them in the morning, which, of course, made the number meeting very small. However, we were conscious of the presence of the Holy Spirit and the favour of God, and our souls were strengthened and refreshed by the brotherly concord and union that existed. A determination was come to to make 1893 remarkable for missionary

progress by joint and several efforts. In conclusion we feel much gratitude to the Most High who moved us to join with His saints all over the world in the first week of the New Year. May He bless it to all of us."

GUELPH (ONTARIO, CANADA).—The Secretary of the Guelph Branch of the Alliance (Rev. Dr. Torrance) writes: "It gives me much pleasure to state, which I should have done at an earlier date, that the Week of Prayer, beginning with the first day of the present year, has been observed in Guelph with manifest interest, and it is hoped with no small measure of profit to those engaging in the services, not to refer to the answers which it is believed will be given by God both for the present and the future. For years it has been the practice of the ministers of this place to respond to the call of the Alliance to observe the Week of Prayer. As there was no branch of the Alliance organised in the district, the ministers, who had formed themselves into an Association embracing all Evangelical clergymen, and who meet monthly in one or other of the brethren's houses, made arrangements for observing it and conducting the services. Three years ago a branch of the Evangelical Alliance was formed, a constitution was prepared, and office-bearers were appointed. Since that was done the Ministerial Association have handed over the arrangements for the Week of Prayer to the Branch, who, through their Committee, fix the date of the public meeting, engage speakers, and afford an opportunity for those who wish to become members, by the payment of an annual fee of fifty cents—about 2s. sterling. Our last annual meeting was not so largely attended as previous ones,

[April 1, 1893.]

but it is hoped that the interest is not flagging, although it is felt that efforts must be made by the office-bearers if it is to be maintained. During the Week of Prayer a meeting is held in one of the churches, changing every evening, two speakers—generally one a minister and the other a Christian brother—to deliver short addresses on the leading thoughts in the subject assigned for meditation and prayer, each address seldom exceeding ten minutes: and the remainder of the time is thrown open to the meeting, for those present who may wish to lead in prayer. The minister of the church in which the meeting is held presides and controls the services. At one period, and for fifteen years, the annual meeting of the Guelph Branch Bible Society was held on the Thursday evening of the Week of Prayer; this practice has been discontinued, so as to make no interruption in the programme of subjects sent out by your Alliance. In order to awaken more general interest, and diffuse information, pains are taken to publish in our local papers—we have two dailies—the programme in full; then, each day, the programme for the following evening, with the place of meeting and the names of those who are expected to address. All feel the season to be a precious one, and many look forward to it with pleasant anticipations."

ARGENTINA.—Our friend, Mr. W. Barnett, writes: "Last month I sent you a short account of the Week of Prayer, as remembered in the River Plate. The Pastor of the American Methodist Episcopal Mission at San Juan, an old city north of Mendoza, and at the base of the mighty Andes, has written a glowing account of the good times they had with the converts of the Mission. Sr. Venancio

Aguirre, whom I know personally as a true servant of the Master, has been greatly used by the Lord in that hard field. I quote and translate from his letter: 'The first week of the year we have had many and precious blessings from the Lord; we have celebrated the Week of Prayer that the Evangelical Alliance recommend, and our prayers have united in the vast programme of the Universal Church of Christ on the earth. Precious it has been for us to hear the testimonies of our brothers, what Christ has done for them and their prayers for their families. Some were so affected as to shed tears, calling upon us to pray for their unconverted families, which we did at once, hoping that the Lord will hear and answer.' Sr. Aguirre adds that he wept tears of joy during these nights of prayer in that week, not looking so much at the numbers as at the way in which souls were moved. Even those who did not give testimony, rose and asked us to pray for them. These have been precious meetings, and, without doubt, presided over by the Holy Spirit of God. When we were out here in December 1891, it was arranged that this servant of God should begin the mission, and on entering the field he prayed that the Lord would use him and guide him in the *Gentile city where no light was shining*. God has and is answering this prayer. I thought you would like the above account, and that coming from such a central point in this dark continent it will interest the Evangelical Alliance. The inclosed leaflet, a translation of the subjects for Week of Prayer, was sent me by the Rev. G. Howard, in charge of the native congregations in Monte Video. I receive *Evangelical Christendom* regularly, and appreciate it much."

UNITED STATES BRANCH.

THE New York Committee have adopted the following resolution:—

"The Evangelical Alliance for the United States records with deep sorrow the calamity which has befallen it, in the death of the Right Rev. Phillips Brooks, one of its Vice-Presidents, and an honoured and beloved associate.

"The Alliance mourns the loss of his wise counsels, of his inspiring words at our great public meetings, and of the help which his noble life of broad philanthropy and Christian love gave to all its plans for

the relief of the persecuted and oppressed everywhere, and for co-operation in Christian and charitable labours throughout this land.

"The Alliance gratefully acknowledges these services freely rendered by Bishop Brooks, reveres his memory, and cherishes his example as an impulse to faith and duty.

"The Alliance spreads this memorial upon its minutes, and directs that a copy be sent with its sincere condolence to the representatives of the family of the deceased."

SHANGHAI BRANCH.

THE Rev. Wm. Muirhead writes:—

"I have much pleasure in enclosing our usual contribution from this place—£2 10s.—to the funds of the Evangelical Alliance."

"The annual meetings are an occasion of great joy and satisfaction among the friends here. They were well attended this year by large numbers from the different Missions and others, and the various subjects of your programme were taken up, considered, and prayed over in an interesting and instructive manner."

"The wide range included in your list is most suggestive, and when applied to the circumstances of the time and place, the whole is made the means of great spiritual profit, and a stimulus to us in the work in which we are engaged."

"You have been informed of the excitement in the interior during the past year. Though apparently dormant for the present, there is still the bad feeling against foreigners, and missionaries in particular, ever ready to break out in violent measures. It will take time to cool down. The native government might succeed in suppressing it, if it really sought to do it, but the local authorities are, no doubt, imbued with the same spirit, and give way to what seems the prevailing sentiment at the time. We are satisfied that the province hitherto closed against us will, ere long, be opened, and in the meanwhile we have ample scope for our most extended labours."

"We hear of a great addition to our

numbers in the case of a Scandinavian Mission being raised mainly through the efforts of Dr. Simpson, of the Christian Alliance of New York. The purpose is to send out 200 or 300 missionaries from that quarter, and in parties of twenty at a time, each following one another from month to month, and intending to settle in the most north-westerly province of China-Kansah. We hail any well-chosen accession to our missionary staff, and only deprecate a larger addition at any one place at the rate proposed. Advices have been sent home to this effect so as to inform the authorities in question that there is danger in so doing. Though China may be spoken of as open to missionaries and others, yet it is necessary to exercise caution in locating a large number in the same place. The Chinese are so jealous of this, and so ready to cause trouble, as has been the case recently, like as in past times, that we need to be careful not to excite the prejudice and ill-will of the people."

"Your *Evangelical Christendom* is a most welcome arrival month after month. Its articles are so well written and so informing as to the different parts of the world in relation to Christianity, that it is perused with great eagerness, and I was glad to distribute a number of copies among the members at the close of our late meetings."

"With best wishes for the progress of the work—the prayer of our Lord, at home and abroad."

CAPE TOWN BRANCH.

THE secretary (Rev. James Turnbull) writes:—

"I have to report to you that the Week of Prayer in the city of Cape Town has been this year, on the whole, well observed. The Dutch Reformed Churches met every morning at 9 a.m. Each day a minister gave an address, and thanksgiving and prayers were offered by several of the brethren present. Six to eight ministers attended every morning. I believe that the Week of Prayer has been well observed in the country congregations. It is to be regretted that no reports are sent to the Secretary of this Branch. However, I know that Welling-

ton (Rev. A. Murray's congregation) sent for 200 programmes, and that Worcester (Rev. Wm. Murray's congregation) sent for the like number, and Durbanville (the Rev. Mr. Lückoff's) got also a supply. Several ministers have testified to me of the blessings received by them and their congregations during and after the Week of Prayer. The Week is well observed in the Dutch Reformed Church."

"The English churches in Cape Town that joined in its observance are the Presbyterians, the Wesleyans, the Baptists, and one congregation of the Independents. The meetings were all held in the Metropolitan Hall in the evening, and the fol-

lowing ministers presided: Rev. James Thompson (Wesleyan); Rev. A. Murray, of Wellington (Dutch Church); Rev. J. M. Russell (Presbyterian); Rev. James Turnbull (retired Dutch Church minister), in place of the Rev. Mr. Mettall (Baptist), who was ill; Rev. Mr. Harris (Independent), Cape Town; Mr. Spencer Walton, of Cape Mission.

"These meetings were well attended, but it is to be wished that the pastors of these churches had been more largely represented. Those named above, and the Rev. Mr. Searle (who has delivered to me the letter you kindly gave to him for me), gave a better example. I have reason also for saying that the Week of Prayer was well observed in the towns and villages by the English-speaking congregations. We trust that God has heard our prayers, and may we all look for an answer during the year we have entered on.

"These quiet and blissful days were ushered in upon us by some controversies which the Cape Branch felt bound to maintain, and which brought out the value of the Organization of the Alliance. The first regarded Sunday excursion trains to the Kimberly Exhibition; fortunately,

these trains were stopped. The next was the running of Sunday excursion trains on the City & Suburban Railway to Sea Point, in connexion with the employment of a regimental band to play sacred music in the grounds of an hotel at Sea Point; the trains are still running, but the General (Cameron), to whom a deputation was sent, refused to give his consent to the band playing on Sundays, seeing that it was against the wish of many, if not of a clear majority of the inhabitants.

"The Cape Town Evangelical Alliance also issued a letter in answer to sermons preached by one of the Cowley Fathers (Osborne), in St. George's Cathedral, and which were published in the newspapers, in which he maintained the seven Romish Sacraments, and denied the validity of all other "Orders" than those of the Church of England, and taught that our churches were but human institutions.

"We trust that the parent Society may be blessed of God, and that she may be the means of holding up the faith in its simplicity in England. We feel that the maintenance of the nine principles of the Alliance is of unspeakable value in these days."

THE PERSECUTION OF THE STUNDISTS.

[From our own Correspondent.]

THE Czar's Government, after long threatenings, have at last decided to put into force the measures against Stundism elaborated at the recent Convocations of clergy at Moscow, Kief, and other ecclesiastical centres.

The most drastic of these measures, and the most repulsive to the improved humanities of our age, are the following:—

The children of Stundists will be taken from the care of their parents and placed under the guardianship of relatives who are members of the Orthodox Church, and, in the event of their being without relatives, under the charge of the clergy of the locality. Stundists, the parents of children who have not been baptised by a clergyman, will be compelled to have their children baptised in Orthodox churches, and if they prove obstinate they will be sent to jail for a period not exceeding sixteen months. Further, Stundists will be forbidden to erect schools of any description in connexion with their Meeting-houses, and no further licenses for Meeting-houses are to be granted.

But perhaps the cruellest enactment against these harmless Protestant peasants is that which directs the police and clergy to mark with a special stigma the passports of those who are known to be sectaries. This stigma will enable owners of factories and other employers of labour to recognise the Stundists, and to keep their Orthodox workmen free from their contaminating influence. Any employer who is known to have a Stundist among his employees will be fined heavily. Should a Stundist be in a position to employ labour he will be forbidden to employ Orthodox servants, but the penalty in his case for non-observance of this enactment is transportation to the Caucasus for a period not exceeding five years. There is refined cruelty in the last paragraph of these laws—that portion of the graveyard in which Stundists are to be buried must not adjoin the portion occupied by the Orthodox dead, and must be unconsecrated ground. Nor will any burial-service be allowed over the remains of a Stundist.

These enactments, it is stated, are to come into force on May 1 next.—*Extracted from the "Record."*

RELIGIOUS PERSECUTION IN ARMENIA.

We learn from Madame Thoumaian, who is now in this country, that she has just received news from Marsovan of the imprisonment of her husband and other Armenian Christians. There has for some time past been an increasing spirit of repression manifested by the Turkish officials, and, recently, some seditious placards having been issued; the occasion was seized for making violent attacks upon the persons and property of Protestant Christians at Marsovan, Cæsarea, and other towns. Some who well understand the *modus operandi* of the Turkish officials have a shrewd suspicion that these seditious placards had their origin with the Turks themselves, rather than with any of the disaffected subjects of the Porte. Certain it is that the Christians had no part in the matter, though they are made to suffer for it.

We are glad to see that the subject has

been brought forward in the House of Commons by questions put to the Under-Secretary of State for Foreign Affairs. Sir E. Grey, in his reply, stated that no confirmation had been received at the Foreign Office of the telegram stating that three Armenian churches had been "gutted"—but it was known that in consequence of the seditious placards, a number of persons had been imprisoned. The Grand Vizier had informed her Majesty's ambassador that the Governor-General of Angora would proceed at once to Cæsarea to report on the state of affairs.

Members and friends of the Evangelical Alliance will sympathise with Madame Thoumaian in her anxiety, and also plead earnestly with God that the steps being taken on behalf of our suffering fellow-Christians in Armenia may lead to a speedy cessation of the persecutions.

RELIGIOUS INTOLERANCE IN AUSTRIA.

THE Rev. A. W. Clark, of Prague, sends us the following communication:—

"It is my duty to report this morning (March 10) another Austrian specialty. I doubt whether a similar fact could be reported from many other parts of the world. In the same county in which Mr. Wolf was recently imprisoned for having at Bible services a few friends (not members of the Congregational Church), a Mr. Hodek was also active in explaining, in his own hired rooms, the simple Gospel. Without any word of warning as to limiting the meetings to actual members, he was pounced upon by the highest official of the county with a fine of £1 5s.; he declined to pay any such unrighteous fine, and after waiting awhile the Government actually seized part of his furniture—the best chair and the sewing machine. They were duly sealed and left for some time in Mr. Hodek's dwelling. This week the authorities have actually sold at public auction the chair and sewing machine to meet the fine imposed for having a few friends (not members)

at a simple Bible service in private rooms. If any other country can match this outrageous fact let it be reported. Ah! but this is the same county in which, after the battle of the White Mountain in 1620, the estates of Protestants were confiscated and passed over to 'Ultramontane strangers.' God be praised the outrages mentioned are limited to one county, where a man of the middle ages presides.

"The Emperor of Austria is opposed to such intolerance. We cannot reach him, but the London dailies can. Will they not call his attention to facts that his Majesty will deeply regret?"

Such frequent cases of petty persecution are unfortunately not confined to the Austrian Empire, but it is a lamentable fact that local officials are permitted to take action which is known to be opposed to the wishes of the liberal-minded and kind-hearted Emperor of Austria. It may yet become necessary again to appeal directly to his Majesty upon the subject.

RELIGIOUS LIBERTY IN PERSIA.

Our correspondent at Oroomiah writes on Feb. 18:—

"I have to report in regard to our brother in bonds that his condition continues the same. The jailor made larger and larger demands, until it became impossible to meet the demands. When the funds were cut off, Mirza A. was put in chains and sent to the dungeon. After a few days, however, the jailor returned him to his more comfortable quarters again. He has maintained his Christian character and given constant testimony to Christ, and really won the hearts of the jailor and prisoners. He is supplied, of course, with necessary food and raiment, but the blackmail fees have been cut off. It has been a time of persecution and very bitter feeling against our Protestant work in Tabreez. The very strong outbreak of the ecclesiastics in the country in the months past probably renders the case hazardous, even for the Shah to make any

public sign of liberality or toleration. We continue in prayer and know that above the clouds there is light. God rules.

"We have a very good report of the Week of Prayer in our congregations and service. There was a blessing in the observance in many places, and much earnest prayer was offered. There have, in a few places, been deep religious awakenings, and many souls brought to Christ. Following the Week of Prayer is the season of greatest religious activity.

"I hope you will continue to send *Evangelical Christendom*. I have read the monthly number for over thirty years quite regularly, and greatly prize it.

"We are in great need of the prayers of God's people here in Persia, and it brings into very tender relations to many dear children of our common Father to know that they are praying for this land and for those in need."

CONTRIBUTIONS RECEIVED FROM FEB. 17 TO MARCH 16, 1893.

		s. d.			s. d.			s. d.
A. C. P. Costa, Esq.		0 10 6	Rev. R. B. Watson		0 10 6	Eastbourne Subscriptions (addl.),		
B. Crowdon, Esq.		1 1 0	Rev. Dr. Dykes		1 1 0	per Dr. Robinson		1 0 0
Major Fawkes (don.)		2 0 0	Lady Archibald		1 1 0	Liverpool Subscriptions, per S.		
Miss Bavan		1 1 0	Mrs. Marshall		1 0 0	Hawkes, Esq.		7 4 0
Mrs. Campbell (Colgrain)		1 1 0	Alfred Sutton, Esq.		1 1 0	Walden Valley Subscrip-		
Rev. W. Pomeroy		0 10 6	B. How, Esq.		1 1 0	tions (part), per Rev. A.		
H. J. Legge, Esq., and Miss			J. Brutton, Esq.		1 1 0	Bennet		0 10 10
Legge		1 1 0	A. Henry Smith, Esq.		1 1 0	Oxford Subscriptions, per G.		
Mrs. Parker		0 10 6	D. McCowan, Esq. (2 years)		4 4 0	Haddock, Esq.		1 5 0
V. P. Sells, Esq.		0 10 6	Rev. F. H. Roberts (2 years)		1 1 0	Bath Branch, per Rev. G.		
Major-General G. Hutchinson		1 1 0	Mrs. Dobson		1 1 0	E. Thomas		25 0 0
Rev. J. Jones (of Mart)		0 10 6	Colonel Haveri		1 1 0	Shanghai Branch, per Rev.		
Miss Eyre (s-b. and don.)		1 2 0	Mrs. R. Y. Sazett		1 0 0	W. Muirhead		2 10 0
Rev. Dr. Jenkins		1 1 0	J. G. White, Esq. (2 years)		2 2 0	Germany Branch, per Jno.		
Rev. H. J. R. Marston		0 10 0	Mrs. and the Misses Edridge		0 10 0	De Garis, Esq.		10 0 0
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Mrs. MacGregor		0 10 0	J. E. Vanner, Esq.		1 1 0			
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b. Cawston, Esq.		1 1 0	Mrs. Shann		0 10 0			
Rev. F. W. Macdonald (2 years)		1 1 0	Miss Douglas		0 10 0			
Rev. A. McKenzie		0 10 6	H. Carr, Esq.		1 1 0			
Rev. Dr. Grattan Guinness		1 1 0	Messrs. Morgan & Scott		2 2 0			
Mrs. Curling		0 10 6	A. Page, Esq. and Mrs. Page		1 1 0	Jno. De Garis, Esq.		0 10 0
Miss A. Fraser		0 10 6	J. Taylor, Esq.		1 1 0	Miss Lowe		1 0 0
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Miss Conolly		1 0 0	W. Bickford Smith, Esq.		1 1 0	Miss M. de Jersey		50 0 0
Miss L. Gan		1 1 0	Rev. J. E. and Mrs. Briggs		0 12 0	Rev. Hubert Brooks		2 0 0
Rev. J. Tait		0 10 6	Miss Harris		1 0 0	General and Mrs. Brownlow		1 0 0
W. E. Hall, Esq.		0 10 6	Mrs. Clara Snell		0 10 0	Mrs. Wilcox		1 0 0
The Misses Morrison		1 5 0	Rev. C. L. Snell		0 10 0	The Dowager Lady Aber-		
Rev. John Manners		0 10 6	R. A. Wilcox, Esq.		1 1 0	croftby		2 2 0
Rev. R. Thurstield		1 1 0	H. Oyama, Esq., and Mrs. Oyama		1 10 0	"Readers of the Christian," per		
Mrs. Weld		1 4 0	Captain A. W. Cobham, J.P.		1 1 0	Messrs. Morgan & Scott		1 0 0
Mrs. Shaw		4 0 0	J. J. Tustin, Esq.		1 1 0	B. G. Frost, Esq.		2 2 0
J. Wallace, Esq. (2 years)		2 2 0	Colonel G. A. Jacob		1 1 0	Collection (less expenses) after		
Rev. H. Brooke		0 10 6	Rev. Marshall Hartley		0 10 0	Dr. Boddiker's meeting at		
Mrs. Brooks, sen.		0 10 0	G. B. Hunter, Esq.		1 1 0	Chatsworth Road Church,		
Rev. M. A. Kempton		0 10 6	H. F. Wood, Esq.		0 10 0	West Norwood, per W. M.		
Mrs. Jones		1 1 0	Rev. Rhodfa Douglas (2 years)		2 0 0	Cross, Esq.		7 12 0
Miss Willis		0 10 0	Collection at Drawing room			Mrs. Carey		5 0 0
Miss Lowe		1 1 0	Meeting at—			Part Collection at Drawing-		
Rev. Dr. Angus		0 10 6	Bedford, per Col. Johnston		2 6 0	Room Meeting at Bedford,		
						per Colonel Johnston		1 3 0
						Sums under 10s.		0 10 0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.